THE CATECHIST'S HANDBOOK

NEWLAND-SMITH

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The catechist's handbook

The 'Parson's Handbook' Series

III

THE CATECHIST'S HANDBOOK

THE CATECHIST'S HANDBOOK

BY

THE REV. J. N. NEWLAND-SMITH, M.A.

ASSISTANT DIOCESAN INSPECTOR OF SCHOOLS FOR THE DIOCESE OF LONDON

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EDITOR'S PREFACE

WHATEVER differences of opinion there may be upon other matters among Churchmen (and those differences are less than is often imagined, and are lessening still), all are agreed that we suffer greatly from want of priestcraft. While the craft of a doctor, lawyer, or engineer is the subject of long training, assisted by handbooks of the most severely practical nature, the ministers of the Church are launched upon their most difficult and varied work with but the shadow of a preparation, and they spend a large part of their career in learning how to do this work. Many never learn, and few indeed can hope to become masters of a craft that requires so many forms of spiritual, intellectual, social,

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and artistic knowledge. The most successful priests learn through many experiments and failures to do certain things well by the time they are middle-aged, and a few deacons are fortunate enough to be trained under them. But for the most part we blunder along as best we can, and, too often, die amateurs.

These handbooks cannot pretend to do for the parson what experience and a spiritual life alone can do. But their object will be to help him to start on the right lines, and to offer him the results which others have found to be the best as the result of their own experiments and failures. They are the work of writers who have specialised in certain directions, and who venture to offer their own experience, enforced by that of other workers in the same fields, for the guidance of those whose duty it is to master the manifold activities of parish work. In the present poverty of tradition no writer can lay claim to any finality; but at least all who take part

in this series will endeavour to be exceedingly practical.

It is, however, by no means only for the clergy that these handbooks are intended. As we are emerging from the sloth, so we are emerging from the sacerdotalism of the Georgian era. Church work is no longer regarded as the sole concern of the priest. Readers and Deaconesses, Sisters and Evangelists, Clerks and Sacristans, Nurses and District Visitors, Churchwardens and Sidemen, Catechists and Teachers, Choirmasters and Choristers, Secretaries and Organisers of all kinds, are each year labouring more energetically and more intelligently in the Lord's vineyard. Upon them how much of the future of England depends! A skilled clergy, co-operating with an ever-growing band of trained workers such as these, may indeed look without misgiving upon the task that lies before us, thrilling and inspiring us by its very magnitude.

In conclusion I would say that we cannot hope to succeed in our little contribution to the work without the help of many others, who can add their experience to our own. We therefore ask for suggestions and corrections, in order that we may make the series as complete as possible, and may improve those volumes which are already published should other editions be called for.

PERCY DEARMER.

S. MARY THE VIRGIN,
PRIMROSE HILL, N.W.

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PHŒBE DONALDSON.

INTRODUCTION

The Curate of every Parish shall diligently upon Sundays and Holy-days, after the Second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

And all Fathers, Mothers, Masters, and Dames shall cause their Children, Servants, and Apprentices (which have not learned their Catechism) to come to the Church at the time appointed, and obediently to hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.—Book of Common Prayer.

What becomes of our boys and girls when they leave Sunday-school? Why do we never find more than an infinitesimal percentage of

them churchgoers, much less regular communicants? What too becomes of our boys and girls of the class which does not attend Sunday-school? What becomes of our public schoolboys? Why are so few of *them* communicants? Why is there a dearth, if not of Ordination Candidates, at any rate a dearth of Candidates in that class of society from which they were formerly drawn?

To all such questions would it be very far wide of the mark to reply that the religious indifference so prevalent among all classes is in the main due to one and the same cause, viz. religious ignorance? Yet could our children be thus ignorant, if the parson of every parish conscientiously obeyed his standing orders, and upon every Sunday and Holy-day, 'diligently,' in no unscientific or haphazard fashion, instructed them in the Church Catechism? Could they be thus ignorant if *all* fathers and mothers, not merely those of the working-class, were invited and urged to send their children obediently to hear his instruction? Could

they be thus ignorant if all parents were mindful of their obligations to their children, and duly responded to this invitation of their Parish Priest?

The main, though not the sole, object of this handbook is to commend the French system of imparting religious instruction, generally known as the Catechism system, or method of St. Sulpice, as the best way of removing this ignorance, and of satisfying the requirements of the rubric. Not indeed that any system can of itself produce golden results; all systems depend for their efficiency very largely upon the man who directs them, but the best men will naturally desire to employ the best methods. In this country considerable attention has been directed to this system of recent years, mainly owing to the efforts of Mr. Spencer Jones; and the present writer desires to record his deep indebtedness both to him and to other pioneers in this field of labour, to whose work it is hoped this manual may form a supplement.

The reasons for preferring the Catechism

system to the Sunday-school system at present in vogue are twofold. In the first place, it is more efficient; in the second place, it is more comprehensive. Without necessarily endorsing the Bishop of New York's opinion that our Sunday-school system is 'the most fragmentary, partial, inefficient, and haphazard system in the world,' it is nevertheless possible for even a sincere admirer of the work of Sunday-schools to admit that their work is very largely a failure, and their methods not up to date. This latter fact alone is a serious condemnation. Children unconsciously compare, and the contrast between Sunday-school and day-school is scarcely to the credit of the former, for while educational methods in the day-school have made rapid progress, even the best type of Sunday-school remains practically what it was twenty years ago. And further, a Sunday-school, even if efficient (which in the South of England it seldom is), is at best a partial system, and only reaches one section of the Church's children, viz. those belonging to the working-class.

So thoroughly indeed have the clergy been imbued with this partial and totally inadequate view of their duty towards the children of their parishes, that most of us find a positive difficulty in emancipating ourselves from it, and recollecting that we have a duty towards the children of higher social standing, for whose religious education the method of St. Sulpice successfully provides.

Yet these children are often far more ignorant of the elements of the Christian faith than are the children of the poor. Their parents think that their children are taught at school; the schoolmaster thinks that they are taught, or ought to be taught, at home, with the result that the unfortunate children receive no definite instruction whatever, and are left to glean a few fragments of religious knowledge as best they can.

At first sight it would seem only reasonable to suppose that those who have made a special study of the best means of reaching the minds and souls of children, and who have patiently chronicled the results of their labours for the

past three hundred years, should be generally accepted as our most fitting guides. Nevertheless a strong prejudice exists in many quarters against the general adoption of the St. Sulpice method on the grounds of its foreign origin, and the additional demands which it is supposed to make upon the time and energy of the clergy.

Now the first objection is in reality based upon a misunderstanding of the term 'Catechism,' which in this connection denotes, not a manual, but a method, of instruction—a method, as easily applicable to the teaching of the English Church Catechism or that of the Evangelical Free Church Council, as to the teaching of the Diocesan Catechisms of Orléans or Rouen. But even when this point has been conceded, it is sometimes urged, with a view to discouraging the adoption of the system, that it has been abandoned in England by its Roman Catholic originators, as unsuitable for the children of this country, however effective it may be in France. This statement is somewhat misleading. True, you will not

find a Catechism at the Oratory or at the Pro-cathedral any more than you will find a Sunday-school at the Abbey or at St. Paul's, but a modification of the system is in use in many Roman Catholic mission churches in this country, although it is not found as a rule in those Roman churches which possess a day-school of their own. For the Roman clergy, with greater insight than their English brethren, have recognised that nothing is so efficacious in training children in both the doctrines and habits of religion as a well-ordered day-school. Secondly, the tax on the parson's time and strength is no very great burden, if the work is wisely arranged. The Bishop of Bloemfontein, Dr. Chandler, when Rector of Poplar, a parish of 18,000 souls, found it possible to conduct a flourishing Catechism at the expenditure of five and a quarter hours' work each week, and he himself admits that a portion of this work, which occupied him one hour and a quarter, might have been performed equally well by a competent layman. Surely four hours' work a week is not too much to ask of the

Parson on behalf of the spiritual welfare of the children.

The method of St. Sulpice claims to be practical in every parish, and to be adaptable to all circumstances. 'Different localities have to be taken into account,' says the writer of the *Méthode*, 'if the accessory is carefully distinguished from the fundamental, and that which is primary in well-ordered Catechisms distinguished from certain practices which may give more interest to the work, but which are not essential to it, it will be easy to follow the St. Sulpice method even in country parishes.'

If ever the Catechism system has been tried in English parishes and pronounced a failure, it will generally be found, upon examination, that the failure has arisen from one of two causes, either from introducing modifications, which, by failing to distinguish between the accessory and the fundamental, practically destroyed the system, or else from too slavishly copying details without regard to the circumstances of the parish.

But although the main purport of these

pages is to commend this particular system, and to give the details of its working, yet any Catechist's Handbook would be obviously incomplete which neglected to take account of Sunday-school. Accordingly, two chapters have been specially devoted to this subject, while many of the suggestions made with regard to the management of the Catechism are of course equally applicable to the management of the Sunday-school.

Even if it were desirable, it is not at present practical to abolish the Sunday-school entirely. The parish priest in the country, who is single-handed, will be unable, at any rate in the first instance, to maintain both a Great and a Little Catechism. He will therefore be well advised to retain an Infant and Junior Mixed Sunday-school, making it an honour for the children to be promoted to the Catechism. When the Catechism has been established a few years in his parish, he may then be in a position to form a Little Catechism, and to place one of his workers, who have been trained in the Great Catechism, in charge of it. In no case

should he attempt to conduct both himself, for in the first place he will probably be unequal to the demand upon his energies, and in the second it is as a rule desirable that the Little Catechism should be held at the same hour as the Great Catechism; and he cannot be in two places at once. Until he has found a fellow-worker competent to take charge of the Little Catechism, he must be content with rendering the Sunday-school an efficient preparation for entering the Catechism.

No one can be more conscious than the writer, of the inevitable limitations which the compass of this manual imposes upon him: yet as one who has had special facilities for observation and experiment, he ventures to offer it to his brethren, in the hope that, whatever its imperfections, it may be of use to some of them in their task of winning the children for Christ, and teaching them to fashion their lives after the example of the Holy Child.

THE CATECHIST'S HANDBOOK

CHAPTER I

THE OFFICERS OF THE GREAT CATECHISM

IN order to carry out the St. Sulpice method in its entirety three Catechisms should be held in every parish—the Little Catechism for children from seven to eleven years of age; the Great Catechism for those from eleven to fourteen or fifteen; and the Catechism of Perseverance for those from fourteen to twenty years of age.

If, however, the circumstances of the parish render this ideal impractical, the members of the Great Catechism can be retained therein, until they are seventeen or eighteen, more easily than they could be in a Sunday-school. Of course, in the north of England, Sunday-schools retain their members till past that

age, but the northern Sunday-school is a peculiar institution, and in many cases, if I am not misinformed, is practically independent of, or even antagonistic to, the parson of the parish.

Of these three the Great Catechism is, as it were, the standard; the other two being modifications of it adapted to the intellectual development of their respective members.

In parishes desirous of introducing the St. Sulpice method, where a Sunday-school already exists, it is best to begin with the Great Catechism, and when that is fairly started, to arrange for the Little Catechism, and finally for the Catechism of Perseverance.

The officers required for the efficient working of the Great Catechism are as follows—the Head Catechist, Assistant Catechists, Secretary, Doorkeeper, and (if the Catechists are unable to visit during the week) two Visitors. All these will be adults. From among the members themselves, Monitors, Intendants, and Servers.

Catechists.—The Head Catechist should

always be one of the clergy; with him is the supreme responsibility and with him the final authority. In the country the curate of the parish will necessarily be the Head Catechist; in town parishes, where there are several clergy, it is also best that he should be so, only it must be in reality, not merely in name, and he must take the leading part in the work. If he deem it best to delegate this duty to one of the assistant clergy, he must bear in mind that in so doing, he delegates to him the final authority in the Great Catechism. To fail to recognise this fact will be ruinous to the discipline of the Catechism.

It is therefore better that he himself should be Chief Catechist of the Great Catechism, and the assistant clergy heads of the Little Catechism and of the Perseverance in which they will be supreme.

As Assistant Catechists he will naturally choose any remaining members of the clerical staff; failing these he will look for any Diocesan Readers, Candidates for Orders, or Schoolmasters there may be in his parish, and invite

their aid. All will wear surplices. They must be devout and well-instructed churchmen, and able to attend regularly. This latter qualification is a most important factor of success. Nothing short of an earthquake should prevent a Catechist from punctual attendance at his post. Although at times it may seem a breach of the fourth commandment to invite those who are teaching all the week to do the same work on Sunday, yet there are many good churchmen among both grammar school and board school teachers who will welcome this opportunity of giving that fuller religious instruction from which they are debarred during the week. Even if the Chief Catechist cannot secure their active co-operation, he will be wise not to be above asking their advice in difficulties either as to matters of discipline or methods of instruction. He may rest assured that he will always receive from them most courteous and kindly help. The Assistant Catechists should be two or four in number. At St. Sulpice two are considered sufficient for Catechisms under two hundred

in number; for these numbering between two hundred and four hundred, four.

Their duties will be to assist in conducting the various exercises of the Catechism, in maintaining order, and in marking the attendance of the Monitors. Each Assistant Catechist will have charge of a certain number of Rows, styled a Quarter.

Secretary.—The Secretary's position is a very responsible one, entailing a good deal of work, on the adequate performance of which the success of the Catechism very largely depends. This office may be filled by a lady who, as a rule, will have more leisure time to devote to its duties, but in any case the Catechist must take great care to secure the services of a really competent person.

The Secretary's duties are to enrol members, to prepare the Monitors' Cards, and Catechists' Plans each quarter, to keep the Registers, and the Roll of those to be questioned each Sunday, to prepare the Mark lists and stationery for the Analyses for each week, and to keep the Visitors' Books posted. It is well

for the Secretary to keep a Logbook, similar to that kept by the head teachers of our day-schools, wherein to record any special events connected with the Catechism, *e.g.* details of the Quarterly Festivals, with a note of any mistakes that may occur as a safeguard for the future, special Missionary Homilies, and the like.

Doorkeeper.—This office speaks for itself, and its duties will be noted as they occur. The Doorkeeper may do very much to promote order, by carefully preventing any late comer from taking his proper place, except during the singing of a hymn.

Visitors.—If the Catechists are unable to visit during the week, two Visitors should be appointed, one for the girls, one for the boys, to visit absentees, and ascertain the cause of their absence. The Visitor for the boys should be, if possible, a man. A book should be kept for each by the Secretary. The name and address of any absentee should be written on the left-hand page of the book, and delivered to the Visitors each Monday morning. The Visitor should write the cause of absence

on the corresponding line of the right-hand page, and return the book to the Secretary before the end of the week. This is the only way to ensure prompt visiting, which, more than anything else, secures good attendance, whether at Sunday-school or Catechism. Parishes in which there is no Catechism would do well to apply this system to their Sunday-schools if they desire good attendance. The Visitors must be possessed of tact and discretion. On calling at any house it is best in the case of elder members of the Catechism to ask to see them, and to inquire of themselves, rather than of their parents, the cause of their absence. Of course they will ask for the parent first, and then will ask to be permitted to see the child. To be overwhelmed with anxiety, lest ill-health should be the cause of their absence, disarms adverse criticism.

Monitors.—From among the members themselves will be needed first of all Monitors or Heads of Forms, as they are styled at St. Sulpice; both boys and girls of course will be chosen, each for their respective sides. One Monitor is required for each row, and occupies

the seat at that end of the row, abutting on the Centre Alley. Each is responsible for issuing and collecting the writing-boards and pencils of his row, for preserving order, and for marking the Attendance Card. For this purpose a number of cards must be printed, ruled for thirteen Sundays, of the form given on p. 12. To avoid confusion they should be of different colours, *e.g.* blue cards for girls, red for boys. Each quarter the Secretary inscribes the dates of the Sundays and the names of the scholars in each row. The Great Register is compiled from these each week. Great accuracy must be observed in marking, which is done as follows. The Monitor draws a diagonal stroke in the square opposite each scholar's name if Present; a capital 'L' is placed there if the scholar is Late; a capital 'O' if Absent; a capital 'S' if Absent owing to Sickness; a capital 'E' if Absent with Leave.

Intendants.—At St. Sulpice these are styled Assistants, and Intendant is the name given to the Head of the Catechism, but this term will be the more convenient to denote those, who are really superior Monitors. At the end

of every fourth row sits an Intendant, who acts as Monitor for that row, issues the cards, etc., to the Monitors of the three preceding rows, and is in general charge of all four rows.

Before the Catechism opens on Sunday, the Secretary should have arranged the right number of mill-boards for each row, with two sheets of ruled paper (sermon paper is the best size) upon each board. The Monitor's card should then be placed on the top, and the whole secured with a broad elastic band. In some Catechisms each child has his own board, and his name inscribed on it to prevent any misuse. Four such packets are then placed in a satchel, together with a pencil-box containing a supply of ready-pointed pencils for the four rows, and the satchel is placed in the Intendant's seat. The satchels can be easily made by any one; they should not be limp, but should have the sides stiffened with cardboard, like a music case, and should be numbered in plain figures. The cardboards are such as are ordinarily used in our elementary schools, and can be obtained from the National Society (The Sanctuary, West-

minster, S.W.), the Educational Supply Association (42 Holborn Viaduct, E.C.), or any school stationer.

The Monitor of each row should generally be of the same age as those in the row, but the Intendants should be chosen from among the elder members.

As a rule, the steadiest children and those most regular in attendance and in writing analyses should be chosen for these offices, though of course it is well known that to give some responsibility to restless boys or girls often has a very sobering and beneficial influence upon them.

Servers.—Two boys should be appointed servers to assist the Catechists in making the necessary preparations for the service, *i.e.* to pass the cord along the outer end of the seats, to place the satchels in the Intendants' seats, and to light the candles, if such be the custom of the church, and to put away after service. These boys should be allowed in return for their services the coveted dignity of collecting the alms, and should be given some honourable post in the Quarterly processions.

Head of the Catechism.—The boy or girl who obtains the highest total marks, including those for attendance, for questioning, and for analyses, is styled the Head of the Catechism, and should carry the banner of the Catechism at the Quarterly Festival.

A specimen of the card used by Monitors in marking the attendance of their row is given below. The Secretary will fill in this card at the beginning of each quarter. The Monitor's name is written in the space opposite the dates, the children's names beneath, with their seat noted in the margin. As the Monitor occupies the first seat in each row, the child who sits in No. 2 will head this list. The names of the Monitors will be written on a separate card, and their attendance will be marked by the Catechist of that quarter to which they belong. This card will be like that used by the Monitors, save that the letter of their row will take the place of the number of the seat, *i.e.* the margin will run A, B, C, D, E, etc., instead of 2, 3, 4, 5, etc. The mode of marking will be exactly the same.

ROW. *B*

ST. NICHOLAS, BRENTWOOD.

Great **Catechism.**

MONITOR. *Arthur Ford*		*January* 4	11	18	25	*February* 1	8	15	22					
2	*Wm. Mason*	/	/	/	L	/	O	/						
3	*Jas. Neal*	/	O	O	/	/	/	O						
4	*Hy. Dale*	/	/	/	S	S	S	/						
5	*Etc. etc.*													

CHAPTER II

PLACE AND PLAN OF THE GREAT CATECHISM

THE success of the St. Sulpice method depends, like everything else in life, upon attention to detail. If more regard had been paid to this fact in our Sunday-schools, we should have had less cause to lament their lack of efficiency.

Although the nave of the church is not an ideal place for the purposes of the Great Catechism, yet in England, as indeed in the country churches in France, it will probably be the only space at our disposal, and in practice this works fairly well.

As a fixed place is assigned to every member of the Catechism, it will be necessary to letter and number the seats in the nave in the manner of a concert-room. This can be very easily done at small cost without disfiguring the appearance of the church.

The boys will sit on the north side, the girls on the south side of the church; they will come up the church by the centre alley; it is well to pass a cord along the far end of the seats on either side to prevent either the members of the Catechism or visitors from wandering into the seats by the north and south alleys. The rows will then be lettered from east to west, the front row being marked 'A,' the second 'B,' and so on. The rows run right across the church, the letters must therefore be painted on both the boys' and girls' sides on the back of the chair, or on the book-ledge at that end of the pew which is next the centre alley; this seat on either side is always No. 1, the other seats being counted outwards from it towards the north and south alleys respectively. In some Catechisms cards bearing the letter of the row are affixed to them for the time of service only. This creates unnecessary work each Sunday, and is not to be recommended, as the letters painted on the rows are not unsightly, and do not attract attention on other occasions, if they are painted

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in a colour which, though perfectly legible, harmonises with the colour of the woodwork.

If the church be seated with chairs, no further work is required, as it is easy to reckon at a glance the fourth or fifth chair from the centre alley.

If the church has pews or open benches, it will be necessary to divide the book-ledge with thin black lines into sections corresponding with the number of sittings in each, and it will be convenient, though not imperative, to paint a small numeral in the corner of each section. In many churches, especially if they are or have been pew-rented, the sections will be found already marked out.

If the pulpit, instead of standing at the head of the nave, stands two or three rows down into the body of the church, the row immediately in front of the pulpit must be marked 'A,' the previous rows being left vacant. Care must be taken by the Catechists that every child sit in the place assigned; it will then be

instantly apparent if any one of them is absent. At the head of the centre alley is placed the throne of the Head Catechist.

A simple throne may be constructed by placing a chair upon a platform about five feet by four feet six inches in area, and about eleven inches in height. A small occasional table for books, papers, etc., should be placed, not in front of the chair, but on the left-hand side of it, brought slightly forward towards the front. A curb, 1½ inches high, should run round the back and sides of the platform to prevent the chair from slipping. Better still would it be to have a specially made throne, with the chair, platform, and table all in one piece. If this be done, an improvement might be made by having a narrow table on each side of the chair. These tables would practically form its arms; the width of the chair should be about 22 inches, and the depth about 21 inches; the side-tables should then be 10 or 11 inches wide, extending the full depth of the chair.

The platform should in this case have iron

wheels fixed underneath, in order that it may be easily removed.

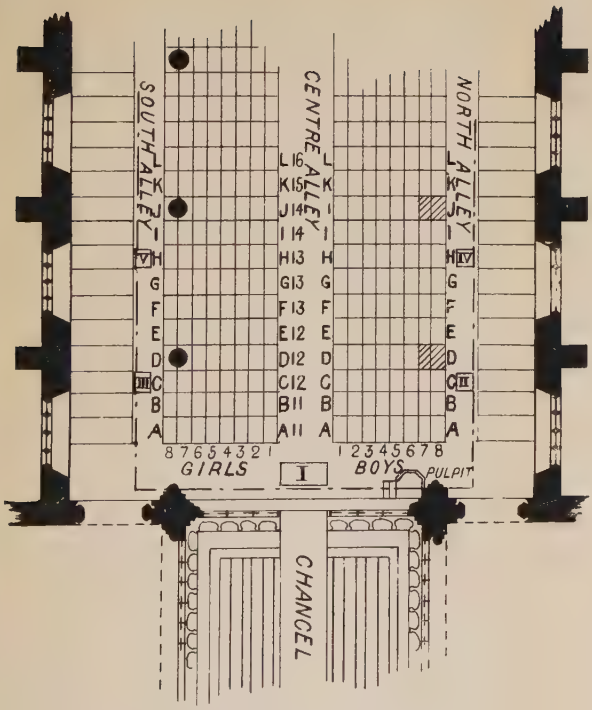
If both these plans are alike too expensive, or for other reasons inconvenient, a chair with a table before it may be placed at the top of the steps leading into the choir, facing west, so that the Head Catechist commands a view of the whole Catechism. This plan is not, however, very satisfactory, as the Head Catechist is too far away from the children to be easily heard by them, and if this method be adopted, it will be well to say the Prayers (with the exception of the opening Collect) from a Litany desk at the head of the centre alley, or even a third of the way down the alley; otherwise, Prayers are said from the throne, the Chief Catechist standing and facing east. Seats for the Assistant Catechists on small movable platforms about 3 feet by 2 feet 2 inches, and 11 inches in height, with a similar $1\frac{1}{2}$ inch curb, should be placed in the north and south alleys at points from which each Catechist will be best able to command a view of the quarter for which he is responsible.

This will probably be at right angles to the last row of his quarter, so that he will be behind the children. He must not be afraid to leave his place to quell any symptoms of disorder, and to supply any defect of papers, pencils, etc., or to correct any error.

The Monitor, or in every fourth row, the Intendant will occupy the first seat of each row.

The Primary Exercises will be conducted from the pulpit. The accompanying diagram will make the ground-plan clear. It represents the Catechism as viewed from the choir, facing west (Plate I.). The Head Catechist's throne is indicated by the figure I.; Assistant Catechist's, by II., III., IV., V. Having thus mapped out the floor space at our disposal, a ground-plan must be made corresponding with it.

The simplest way of preparing this plan is to procure a sheet of foolscap ruled in little squares, and to spread it open on the desk, reserving the right-hand page for the boys, the left for the girls; the top of the page will then represent the west end of the nave, and the



GROUND-PLAN OF THE CHURCH.

PLATE I.

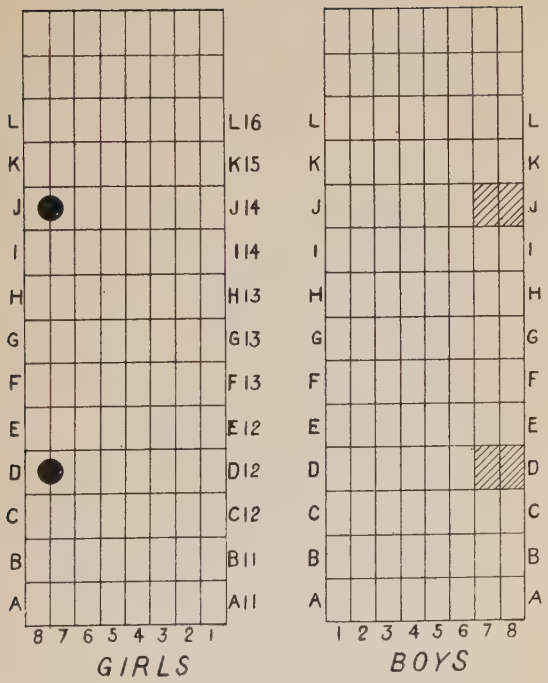
bottom the part of the nave nearest the choir. Knowing the number of rows in the nave, and the number of seats in a row, it will be an easy matter with the aid of the little squares to divide the paper into equal spaces exactly corresponding with the number of seats in the nave. The position of the Head Catechist, the Assistant Catechists, and of the pulpit should be marked on this plan. If a pillar cuts off from view any of the seats in a row, these should be shaded out on the plan as not to be used.

The plan should be ruled in black ink and lettered in red ink, the letters being placed outside the seat spaces as the children's names have to be written therein, and it will be found convenient to place the letters at each end of the row on the plan, as it simplifies reference. The numbers of the seats should likewise be noted (outside the seat spaces) at both the top and bottom of the plan.

This plan will then resemble Plate II. Column spaces will be shaded out in the manner shown in rows D and J of the boys' side.

The next step will be to make out lists of the names of the boys and girls respectively arranged in order of age, with their age written against the name. From this calculate the number of rows required for children of each age, being careful always to leave two or three seats of each year vacant to allow for new members joining after the quarter has begun. Having done this, rule a column in red ink on each side of the centre alley space on the plan, and note in it the age of the children, in black ink, *e.g.* Rows A and B will be marked 11; C, D, E, 12; F, G, 13, and so on; the back row being marked P, *i.e.* Probationers, who should not be assigned a place in the Catechism until they have attended for three consecutive Sundays.

In assigning places to the children, the Catechist will employ whatever knowledge he may happen to possess of their individual characters, and will select the most suitable for officers. When first starting a Catechism, it is well to make it clear that the officers are only appointed temporarily, but at the end of six



CATECHIST'S PLAN.

PLATE II.

months, if he keeps his eyes and ears open, this precaution will be unnecessary for all future time.

The Catechist will be careful not to place two children side by side, who would be likely to have a bad influence on each other, and to place restless boys or girls well under the Catechist's eye, and not in the centre of a row. It is wise to allow well-behaved friends of the same age to sit together: this helps us too in the solution of a practical difficulty. One common objection raised to the method of St. Sulpice is that parents of the upper class will not allow their children to mingle with those of the working-class for fear of infection, etc. This is a real difficulty which the Catechist has to face, but which may be overcome by the use of a little tact in assigning places. The rich and poor may meet together, but they need not stand in each other's way. It is possible, without any undue respect of persons, to avoid violent contrasts, and not to place a poorly clad child immediately next to one who is richly dressed. And further, if the caste

prejudice of the parish be very strong, it is possible, as the children are arranged in rows according to age, to find a sufficient number of upper class children of that age to fill or nearly fill a row, without exciting comment. Rich and poor will be intermingled throughout the church, but intermixed by rows, so that they will not come in very close contact. These upper class children will very possibly be friends or acquaintances, 'and we always try to let friends sit together.' This is not an ideal arrangement, but may be adopted by the Catechist, until his richer parishioners have had time to study the Epistle of St. James. In no case must one quarter be reserved for the poor and another for the rich.

Choir boys should on no account sit in the choir stalls, nor wear surplices, but should have places assigned them in the row of their age. The names of the children should then be written with a fine pen in the space on the plan corresponding with the seat which each is to occupy. On first starting a Catechism it is best to write the names in pencil. Any

change of seats, which may be found necessary during the initial stages, can thus be readily altered on the plan.

At least three copies of this plan should be made, and it is best for each Catechist, if possible, to have one in addition to the Secretary. In most parishes it will be fairly easy to find some clerk, accustomed to ruled work, who will gladly do this for the Church.

In large Catechisms in town parishes, where the population is constantly shifting, it will be necessary to prepare a new plan every quarter; in country parishes the same plan may last for six months, or even for a year, until the advent of children moved up from the Little Catechism.

The making of this plan is not so laborious in reality as would seem from this description. The initial plan requires both time and thought, but this task, once accomplished, becomes a simple matter in the future.

From this plan the children are arranged in their places at the beginning of each quarter. The church doors are opened ten minutes

before the time of service. The children should be allowed to come straight from their homes to the church, 'like grown-up people,' and not previously marshalled in a schoolroom. As they go up the centre alley, they are met by the Catechist of their side with a copy of the plan, who shows them their place, saying (*e.g.*), 'Remember that you are K 3 and come straight to this seat next Sunday.' If many children arrive simultaneously, the Doorkeeper and Secretary, who are stationed at the west end, will detain them there, and not let them pass up the centre too quickly, otherwise confusion will be created.

On succeeding Sundays the children will enter quietly, and making the accustomed reverence in accordance with the 7th Canon of 1640, will take their proper seats. The officers should always be at their posts before the doors are opened, to check any symptoms of disorder or loud talking. If the Head Catechist has a heavy Sunday's work, he need not arrive till the hour of service. An Assistant Catechist should then occupy his seat until his

arrival, while another should be in the centre alley to prevent children from accidentally taking the wrong seats. If any children arrive late, they must be detained at the west end by the Doorkeeper, and only allowed to come up the church and take their places during the singing of a hymn.

CHAPTER III

THE GENERAL SCHEME OF THE CATECHISM

THE salient features of the St. Sulpice method are the three Principal Exercises:

(i) The Questioning.
(ii) The Instruction.
(iii) The Gospel and Homily.

Besides these the chief secondary Exercises in use at St. Sulpice are:

(i) The Hymns and Prayers.
(ii) Admonitions.
(iii) The Game of Good Marks.
(iv) The Recitation of the Gospel for the Day.
(v) Dialogues.

But as in England the time for the Catechism will be limited to one hour (probably from

3 P.M. to 4 P.M.), it is best to concentrate on the Principal Exercises, interspersed with Hymns and Prayers.

One or other of the latter secondary exercises may be occasionally substituted for one of the principal exercises, but this should not be attempted during the first year of the Catechism's existence, as that time will be needed to establish the primary exercises in thorough working order.

The following general scheme of the service has been found to work well.

At 2.45 P.M. the adult officers of the Catechism and the two Servers enter the church by the vestry door.

The Catechists immediately vest in surplices.

The Servers pass a cord along the outer edge of the seats in the north and south alleys.

They then assist the Catechists to place the Intendants' satchels in their seats, and the right number of hymn-books for each row in the Monitors' seats (see p. 35).

One of the Servers will then put on a

surplice and light two candles about the altar, if such be the custom of the church. The other Server will place the claquoir,[1] or a small call-bell, on the Catechist's table, and then take his seat.

During this time the Secretary will have been placing the corrected Analyses of the previous week in the seats of their respective owners. If one of these is to be read aloud, he will first place this one together with the list of marks on the Head Catechist's table. If there are many Analyses, an Assistant Secretary may be employed for one side. To facilitate this process every Analysis should bear the number of the owner's seat as well as his name, *e.g.* Herbert Butler, K 3.

The doorkeeper takes his stand by the door in charge of a small table, whereon the children place their Analyses as they enter, with the Secretary close at hand to take the names of new-comers desirous of joining the

[1] The claquoir is a wooden book about 8 inches by 4 and an inch thick. It consists of two pieces of wood hinged at the back; when opened and shut smartly it gives a resounding clack. A call-bell is a feeble substitute.

Catechism. If the Head Catechist be not already present, an Assistant Catechist takes his seat. Another Catechist takes his place in the centre alley to superintend the seating.

At ten minutes to three the doors are opened, the children enter and take their seats quietly and promptly, making the accustomed reverence as they pass into their row. The Intendants must always arrive in good time, and give each Monitor the attendance cards, etc., for the row. If any Intendant is absent one of the Catechists should see that his work is done.

At 3 P.M. the service begins. The following is a suggested order of service :—

ORDER OF SERVICE (in the Great Catechism).

The Invocation and opening Collect.

THE QUESTIONING.

Report on Analyses, List of Marks, Reading of the best Analysis.

Notices.

Hymn.

THE INSTRUCTION.

The First Prayers.

THE GOSPEL AND HOMILY.

Hymn (Collection of Alms).

The Last Prayers.

The Blessing.

The children are then dismissed in an orderly fashion.

The principal exercises will be conducted from the pulpit, as the Catechist must be in full view of all the children. If the pulpit be very inconveniently placed, a portable pulpit, such as is commonly employed by open-air speakers in the London parks, may be set at the head of the nave on the north side. Each exercise should be conducted by a different Catechist.

In order to maintain the children's interest and attention, as much variety as possible is needed. The nature of the exercises provides this in part, but a change of Catechist, involving as it does a change of voice, style, and manner, will afford still greater relief.

Although one Catechist will be more

efficient in one exercise than another, yet all the Catechists should take part in turn in each exercise. They should not shift about every Sunday, but should continue for a considerable period at the same exercise, until a suitable opportunity for exchange of duties occurs. This will be regulated by the Instruction; *e.g.* supposing one Catechist is questioning, another giving the instruction, let us say, on the Creed or the Lord's Prayer, and another giving the Homily, each Catechist should continue at his particular exercise until the instruction on the Creed is finished, then a change may be profitably made. Some writers recommend the same Catechist always to keep to the same exercise, but the value of alternating will be proved in times of holiday or of illness.

It is sometimes urged that the method of St. Sulpice requires an exceptional man for its due performance. There is no greater fallacy; any individual of ordinary capacity may soon render himself efficient, if not proficient, at conducting any exercise.

At the start the Head Catechist, especially in the country, may have to train his assistants: he must spend a little time in showing them how to set about their work, and lend them books on the subject. He may even at first have to write out in full all the questions to be asked, as if he were going to put them himself, or to compose a homily for his assistant, but even so it will rest his own voice on Sunday afternoon, and enable him to husband his energies for the evening, but before very long this will not be necessary.

The most important thing for all Catechists to bear in mind is, that children have a very limited vocabulary. They have not many synonyms for one idea, neither do they as a rule use the same word in different senses. 'One word, one idea,' is their motto. We need first to ascertain the words they employ and the sense in which they use them, and secondly, to keep within those limits in our own speech. One secret of the influence of the late Rev. R. R. Dolling among children and the uneducated

was, that he could pray in words of one syllable. Our chief aim should be to make our meaning clear. 'Recite' or 'Repeat' may be better English than '"Say" the Fourth Commandment,' but the request will probably produce no reply from a child, because the term is not familiar. We are sometimes warned not to talk over the heads of our audience, or are exhorted to come down to the children's level. I presume the true meaning of this generally misinterpreted advice is that we must endeavour to raise the children to the level of our thoughts, and seek to express our thoughts in terms of their language.

In this way we shall not only make our meaning clear, but shall probably be speaking purer English.

Occasionally 'slang' terms are more expressive, and in the Catechism there is no harm in employing them to enforce our meaning, but we need not habitually do so.

The opening Collect should be said in monotone from the throne by one of the

Catechists, the children standing and singing the 'Amen.' The children then sit and the questioning begins: on its conclusion the list of marks, report on the analyses, and the best analysis, are read aloud either by the same Catechist from the pulpit, or by another from the throne. (Whenever the Head Catechist occupies the pulpit, the throne should not be left vacant, but should be taken by one of the assistants.)

The Principal Exercises will be treated in detail in succeeding chapters.

Then follows a hymn. The Exercises of the Catechism are arranged with due regard to the restless nature of children, and hymn-singing is an important factor, as it affords both change of posture and change of occupation, which tends to preserve order and refreshes and brightens every one. A hymn practice should sometimes be substituted for a homily, for unless the tunes are well known they will not be heartily sung.

Hymns Ancient and Modern is not a suitable hymn-book. If, however, we are condemned

to use it, a selection of hymns should be made covering the whole book, and not merely from those labelled 'Hymns for children.'

Of children's hymn-books, that compiled by the late Rev. M. Woodward and the Rev. E. Ridsdale (Skeffington), Mrs. Carey Brock's (S.P.C.K.), and the Casket (Knott), are perhaps the best. Mr. Woodward's contains a form of Children's Vespers which includes a farced Magnificat for festivals, which is generally sung with great vigour, and many of the hymn tunes are very fascinating.

In any case it is always wise to be on the look-out for bright hymn tunes wherewith to supplement those in the book we use. The introduction of a special children's hymn-book is sometimes difficult in poor parishes owing to the inability or the reluctance of parents to pay for two hymn-books. In this case the books should be the property of the Catechism, and should be numbered and stamped. They should be issued and collected by the Monitors before and at the close of service, the right number of books for

each row having been previously placed in the Monitors' seats by the Servers.

The First Prayers should be with music, and may take the following form :

The Magnificat or a suitable Psalm.

The Apostles' Creed.

℣. The Lord be with you.

℟. And with thy spirit.

The Lesser Litany.

The Lord's Prayer.

℣. Lord, hear our prayer.

℟. And let our cry come unto Thee.

The Collect for the Day.

This exercise is of importance, as training the children to take part in the services of the Church. It is therefore best that the music for the versicles and for the chanting of the Psalm should correspond with the use of the Church at other times, whether that use be the ancient Plainsong of the Church, or the modern music-hall melodies which have so generally displaced it. It is a great opportunity for teaching them to chant properly (a rare art), and not to be afraid of the sound of their own voices in church.

It is better not to attempt to teach Plainsong in the Catechism, unless such be the use of the Church. Some of the more 'cautious' clergy see in the Catechism an opportunity for introducing Plainsong by degrees. This is not merely a blunder, it is a crime. To do so is to make experiments upon the children in the Catechism, which we dare not make upon the congregation, and will only lead to hopeless confusion. However much we may desire to restore the authorised music of the Church, this is not the way to set about it, and will defeat the true object of this exercise, for how will the children learn to join in the service of the Church, if they find a totally different style of music at the other services?

The Last Prayers should vary, and should be said without note in the natural voice, the children repeating them clause by clause after the Catechist. The object of the Catechism is to train the children in devotion, as well as in theology, and we can best do this by means of object-lessons. Two prayers as a rule will suffice. We may in this way teach them to

pray for the Church, for their country, for foreign missions, for the sick, and so on.

If any member of the Catechism is ill, we should pray for him by name, and similarly for any child whom the Catechism supports in the mission field, or for any missionary known to them.

Prayers from the *Book of Common Prayer*, and from *Sursum Corda*, are capable of adaptation for this purpose. The late Mr. Dolling's *Prayers for Children* are also helpful.

Simple acts of Faith, Hope, and Love may also be taught. One act of faith has already been made in the First Prayers by the repetition of the Creed, but some minds find additional simpler forms useful. Personally, at the risk of being stigmatised as a believer in the Holy Insular Church, my experience has been that the English mind does not take kindly to them, but the Catechist must use his own discretion.

These Prayers should be said from the Litany desk in the midst of the children.

After the Blessing the children are dis-

missed by signals given with the claquoir or bell. A short voluntary must be played meanwhile to cover the sound of their departure, which, unless covered in this way, would be suggestive of disorder. The signals are given by striking the claquoir or bell once and twice alternately.

The Catechist strikes

Once.—The children pass hymn-books to the centre alley, and the Monitor of each row places them in a pile at the end of the row as in day-school (*i.e.* if the books are Catechism property).

Twice.—The children pass boards and pencils in the same way.

Once.—The Intendants collect from the Monitors the boards and pencils, and attendance cards, and place them in their own seat and remain standing by them.

Twice.—The boys rise and pass out row by row, the Monitor of each row standing back a little outside the

row, till all have passed out, and then follows as the last of that row.

Once.—The girls depart in the same way. The Doorkeeper should see that the children pass straight out, and do not loiter in the porch.

When all the children have filed out, the Secretary collects the attendance cards, replaces boards, etc., in the satchels (aided by the Assistant Secretary, if there be one).

The Catechist collects the Analyses from their box. The Servers extinguish the lights, remove the cards, etc., and the Catechism is ended for that afternoon.

Any Priest who is proposing to start a Catechism in his parish, is recommended to pay a visit, if possible, to some church where there is a Catechism, and to see the system at work, but let him make sure that it is really a Catechism on the St. Sulpice method, *i.e.* one in which the essential features of the method are preserved. This word of caution is necessary, because some clergy, in adapting this

method to their needs, have failed to distinguish what is fundamental from what is necessary, and while styling their method a Catechism, in reality do not preserve the essential features of the system.

CHAPTER IV

THE PRINCIPAL EXERCISES—THE QUESTIONING

THE Questioning comprises two parts:—

(i) Set Questions and Answers.

(ii) Explanatory Questions.

(i) According to the method of St. Sulpice the Set Questions and Answers are taken from the Diocesan Catechism, and relate to the subject of the previous Sunday's instruction. These Diocesan Catechisms are official explanations of the Catechism of the Council of Trent. They are of considerable length, and there are generally five or six questions relating to some point which in our English Church Catechism is compressed into a single answer, more frequently into a fraction of an answer, sometimes into a single word.

In France the Catechist announces each

Sunday—*e.g.* 'The portion of the Diocesan Catechism to be learned for next Sunday is from Question 42 to Question 49 inclusive'; but in England it is impossible blindly to follow this practice on account of the different character of our English Church Catechism. It would be reduced to an absurdity: *e.g.* the Catechist would have to announce: 'The portion of the Catechism to be learned next Sunday is, "Who sanctifieth me,"'—for that is quite sufficient for the subject of one instruction,—and the Set Questioning the following Sunday would occupy ten seconds. This difficulty has been met in England in various ways. There are extant certain unofficial Catechisms explanatory of the Church Catechism such as 'The Gradual Catechism,' 'A Catechism for Catholics,' 'Catechisms for the Children of the Church,' 'The St. Paul's Manuals of Christian Doctrine' (each of the last two in three grades), and so on, most of them more or less modelled on the Roman Catechisms. Some clergy have adopted these, and fixed so many questions to be learned

each Sunday: others have compiled six or eight questions of their own based upon the subject of their instruction, and then have had type-written copies on slips of paper made and given either to the Sunday-school teachers to teach the children in the morning, or to the children themselves to take home and learn. If there are many children of the class who do not attend Sunday-school, this latter plan would have to be adopted, and would mean considerable expense.

But are either of these practices to be recommended? What are the advantages that have caused so many to adopt the one or the other of them? What is there on the other hand to be set against them?

All that the rubric directs us to teach is '*this* Catechism.' Why should we be at pains to teach another Catechism compiled by ourselves, or by some other equally unauthorised person?

The advantage claimed is mainly twofold:

(1) This method encourages children, who are naturally shy, to speak in church,

for it is easier to repeat an answer that has been learned by heart than to give one that requires thought at the moment.

(2) Accurate definitions become stereotyped in the children's minds by this cultivation of the memory, and will spontaneously recur to them at critical moments.

M. l'Abbé Gaume gives the following instance. 'A group of little girls just running home from the Convent school were met by a young atheist, who satirically said to them: "I will give any one of you a penny if you can tell me What is God?" Instantly one of them replied: "God is a pure spirit, and you—you are a fool"—and dropping the prettiest little curtsy, she ran off triumphantly.'

But, on the other hand, it is possible for these stereotyped definitions to become mere mechanical formulæ conveying no more meaning than the text of the Church Catechism. In the above story one cannot help feeling

that a formula may silence, but it will hardly convince unbelief.

Further, it is the experience of many Diocesan Inspectors that in those schools, where such catechisms explanatory of the Church Catechism are in use, the children seldom have so real a grasp of the Church's teaching as in schools where the teachers rely on their own powers of explanation, although the replies may possess greater verbal accuracy.

And again, when an individual, or even a group of individuals, such as the framers of the famous School Board Circular in 1893, or even an E.C.U. committee, undertake to frame definitions, they are very apt to lapse unconsciously into heresy. In France these Set Questions and Answers have official sanction; they are not composed by individual Catechists.

As to the value of such questions in affording encouragement to timid children, could we not produce the same effect by setting a portion of the Church Catechism to be repeated each Sunday, always concluding with

the question relevant to the previous Sunday's instruction, and then proceeding to put explanatory questions to the less nervous children?

The Method of Questioning

The distinctive feature of the St. Sulpice method of questioning is that questions are put to individual scholars by name, and not to the whole assembly generally, as is the custom at the ordinary children's service which at present prevails in most parish churches. Occasionally indeed the whole Catechism may be asked to repeat an answer together, but in the Great Catechism this should not be done very frequently.

The questions are put in the following manner:—

Catechist.—'Daisy Anderson' (she stands at once)—'What is the Third Commandment?'

Daisy Anderson.—'Thou shalt not take the Name,' etc.

Catechist.—'Herbert Butler.' (The Monitor

of his row at once stands and replies, 'Absent.')

Catechist.—'Willie Ryder' (he stands)—'How is the Third Commandment explained in the Duty towards God?'

Willie Ryder.—'To honour His Holy Name and His Word.'

As the replies are given they are marked 3, 2, or 1 according to their merit. The Catechist must not assign the marks himself, otherwise this exercise will drag, but an Assistant Catechist on either side should be provided with a list of the children on his side, whose turn it is to be questioned, and puts down the marks. In some churches the Catechist on receiving the reply says, 'Very good' (3 marks), 'Good' (2), 'Fair' (1), as a signal to the marker. It is better for him to trust the discretion of his colleagues.

The English Church Catechism differs from those of the Latin Communion, in that the answer is unintelligible apart from the question. The founders of St. Sulpice always insist that the question shall be repeated in the

answer, whether in reply to Set or Explanatory questions, so that the answer is always a complete statement. Thus the reply would be in this form: 'The Third Commandment is, Thou shalt not take,' etc. 'The Third Commandment is thus explained in the Duty "to honour His Holy Name,"' etc.

'By the word Sacrament I mean an outward,' etc.

Supporters of the French method claim superiority on the ground that only in this way is the child's memory stored with knowledge which will be of real use to him in after years, for, if he merely remembers the answer as in the English Church Catechism and forgets the corresponding question, it will convey no idea to his mind.

On the other side, the following objections may be urged. It is not the natural way of replying to a question; to some minds it is very irritating: it is not the method of the English Catechism. True; one does sometimes remember the answer to a riddle, and forget the riddle, but the questions and answers

of a Catechism are not exactly parallel. It may seem presumptuous to criticise the founders of St. Sulpice, but a long tradition is at times a little hampering, and, rightly or wrongly, modern educationists prefer, on the whole, intelligent error to unintelligent accuracy. Perhaps there is too great a reaction in this direction, and opinions are divided as to the value of the French principle. The Catechist must decide for himself which method to adopt.

Voluntary Answering.—The method of St. Sulpice assumes that questions will be put to all the children. Until the method is better established in England, we should not assume this. One disadvantage of the nave is that children, especially the elder lads, and those of the more cultured class, are nervous and afraid to speak out in it, and will refuse to join the Catechism if answering questions is a *sine quâ non.* It is better to make a list of those who are willing to answer in church, and to select ten or twelve of these in rotation each Sunday, so that all get a fair share

of the questioning. This list is kept by the Secretary, who furnishes the Catechist who is questioning with the list of names at the beginning of the week; those to be questioned should be of different ages, so that the answering is distributed throughout the Catechism.

(ii) *Explanatory Questions.*—The main part of the time of the questioning will thus be occupied with Explanatory Questions based on the Instruction of the previous Sunday. These need preparation. The Catechist whose duty it is to put the questions should carefully frame some twenty or twenty-four questions upon what the children have been taught a week ago. This looks at first sight a difficult task, but after a little practice any one will soon acquire a certain facility in framing them, but they should always be written out beforehand. Not even an expert Catechist can enter the pulpit and frame satisfactory questions—questions which really bring out the point of the lessons—on the spur of the moment.

It is best to write these questions in a manuscript book on the right-hand page only,

leaving a broad margin in which the name of the child of whom it is to be asked may be written in pencil. On the left-hand page, improvements in form or other better questions which may occur to his mind may be inserted. Very often in the course of the questioning the Catechist may find that some word or phrase is not understood, and on his return home he seeks for a better one. It may then be noted on the other page as a guide to him in future years when the subject comes round again.

In composing these questions he should recall the headings of the Instruction, and group the questions under these heads. He should aim at using as clear and concise language as possible, and confine himself to words familiar to the children. The easier questions should be apportioned to the younger children, the more difficult to the elder. He must beware of putting too much into one question; after a little experience he will find that what at first he attempted to put into a single question really requires

to be expressed in three or four. The questions should not be too difficult, but it is almost a greater error to make them too easy. A very easy question will sometimes produce no reply, for the child will think that you can never mean to put so simple a question, and be afraid to give the simple answer for fear of being made to look foolish, and will then feel aggrieved when another child gives the correct answer, and mentally say: 'Of course I knew that, but I thought that you must mean something difficult.' Considerable tact and readiness, which is, however, soon acquired, is needed to perceive quickly whether the child who is interrogated grasps the point of the question, and if need be, to put the question into other and more intelligible language.

Care must be taken to avoid awkward pauses; if a child cannot answer a question, it is no use waiting with the child standing up in silence. This will only produce dislike of this exercise. Inability to answer is very often mere nervousness. The nave of the

church is a large place for a child to speak in; and the Catechist must do everything to help and encourage answers. He must be ready to throw in a simple question: 'Well, I am sure you can tell me this'; 'And now you can tell me,' etc.; 'I think you mean this, don't you?' and so on. Never let the child sit down again feeling awkward. If there is a schoolmaster among the Catechists, he will naturally be the most adept at questioning. If not, the Catechist may learn a great deal by showing his questions when written out to a friend in the teaching profession, and asking his opinion and advice.

The first exercise will therefore take the following form:—

(*a*) A portion of the Church Catechism, independent of the subject of Instruction, in place of Set Questions.

(*b*) Explanatory Questions, bearing upon the subject of Instruction, always starting from the Question in the Catechism on which the Instruction was based.

A list of books useful to the Catechist in framing explanatory questions is given in Appendix II.

SPECIMEN EXPLANATORY QUESTIONS ON THE INTRODUCTION TO THE TEN COMMANDMENTS

1. How many Commandments are there?
2. What do they teach us?
3. What does the word 'Duty' mean?
4. How many teach us our duty towards God?
5. What do the last six teach us?
6. What does the Creed teach us?
7. Why do we learn the Creed before we learn the Ten Commandments?
8. To whom were the Ten Commandments given at first?
9. Did our Lord do away with the Ten Commandments? What did He do?
10. When did He teach their fuller meaning?
11. In which Gospel do we find the Sermon on the Mount?
12. In what book do we find the Commandments?
13. What does Exodus mean?
14. Who was the leader of the Exodus?
15. Of whom is Moses a type?
16. Out of what slavery did Moses lead the Israelites?
17. What did he lead them across?

18. Out of what slavery does our Lord lead us?
19. What is the crossing of the Red Sea a type of?
20. Did all who crossed the Red Sea come safely to the Promised Land?
21. What happened to many that started?
22. Why did God make them die in the wilderness?
23. Is everybody that is baptized sure to be saved at the last?
24. How may we lose our inheritance in the Kingdom of Heaven?

CHAPTER V

THE INSTRUCTION AND THE ANALYSIS

IMMEDIATELY the hymn is ended, the Monitors pass the prepared boards and pencils down their row, as the Catechist who is to give the Instruction enters the pulpit.

The Instruction is the most solid work of the afternoon. A child who knows his Catechism by heart, but yet would not understand the things he has learned, if they were put to him in another way, could not be considered to know his religion. The aim of the Instruction is to supply this intelligent appreciation of 'the things wherein he has already been instructed.'

The Catechist who would really instruct his audience, should in this exercise, which is really nothing else than the explanation of some part of the Catechism, observe three

principal things, viz. brevity, clearness, and aptness of illustration.

The Instruction should be of not more than from fifteen to twenty minutes' duration. Lengthiness in instruction, a common fault, generally comes from lack of preparation. Any one who has not given sufficient time to preparation is apt to repeat himself, to fall into vagueness, and to say nothing definite. If the Instruction is to be of any use to children, they must be told very little at a time. The old saying that a pint measure will not hold more than a pint, however much you pour into it, holds good here. Nay more, if you continue to pour, not only is the additional quantity spilled and wasted, but the first filling of your pint measure is disturbed. The more you crowd into your Instruction, the less the children will retain; if you cannot compress all that you wish to say on one point into that time, then devote two or more instructions to it, *e.g.* the Holy Catholic Church demands three, if not four, Sundays for its treatment.

Clearness is another quality essential to a good Instruction. Clearness results from simplicity in the thought, in natural and distinct expression, and in preciseness of method.

The Catechist should, first of all, consider what is the exact impression he wishes to leave on the minds of the children: then, in order to express himself clearly, he must put himself in the place of the hearer, and calmly examine whether he will be likely to grasp the meaning. 'What should I make of this, if I were twelve years old?' must be his constant reflection. He may fitly employ comparisons, but must avoid figurative expressions. Figurative expressions presuppose knowledge in the hearer; comparisons often impart that knowledge. But, above all, clearness of instruction depends upon preciseness of method.

Method demands in the first place accurate division of the subject. For this the subject must be grasped in all its extent, and its nature clearly apprehended. Then the

division will be complete and distinct. Too detailed a division should be avoided. The blackboard sketches in Messrs. Rivington's series of *Handbooks to the Bible and Prayer Book* (price 2s. 6d.) are excellent illustrations of what is meant. These outline sketches have been drawn up by Mr. Taylor, the Master of Method in Battersea Training College, and are appended to each lesson in these Handbooks. They are perfect models of what the skeleton of an Instruction should be. The Catechist will find the whole series useful. The Handbook on the Catechism itself has just been published.

But not only must the instruction be methodical, the children must also perceive the method, and follow the Instruction by the help of the divisions.

The Instruction should be treated under a series of points; each point again suggesting a series of topics.

There should not be more than four points, seldom less than three, sometimes not more than two.

The subject of the Instruction should be clearly dictated by the Catechist, as also each point as it occurs, and a pause made while the children write it down. They should be told how to spell any difficult word. The children take notes of the treatment of each point; they should be told not to try to take everything down, but to listen to what is being said, and to jot down anything which will help them to remember when they come to write their Analyses. Occasionally the Catechist may dictate some specially important fact, or Scripture reference, and should tell them the proper way of writing down the latter, *e.g.* 2 Cor. iii. 5.

An outline sketch of a sample (not model) Instruction is given at the end of this chapter.

Illustrations of our meaning are of more avail with children than arguments from reason. Those who have given themselves to the instruction of the ignorant have always made frequent use of comparisons. Our Lord Himself taught mainly by parables. To bring a truth home to the children, a comparison

should have three qualities—brevity, fitness, and clearness. Without brevity it becomes description and the point is obscured. The comparison should be fitting and not strained, and finally it must be clear, that is to say, it must be drawn from things well known to the listeners. 'Illustrate from nature,' men say, 'as our Lord did,' but what is nature? To the East London child a tramcar or a fire-engine is a much more familiar sight than a ploughed field or a sheepfold. Though our Lord's parables were drawn mainly from the fields and the seashore, yet he drew some from the market-place. So too we must bear in mind the station of life in which our hearers are. The pawnbroker's shop may usefully illustrate the meaning of 'redeem' in Canning Town; it would hardly be appropriate in Kensington. In making use of comparisons they should not be too numerous, neither should they all take the same form.

The appended Instruction will cover two Sundays, but is given in full, as the whole

forms one subject: the corresponding Analysis, exactly as originally written, immediately follows it.

The Analysis

The counterpart of the Instruction is the Analysis. Of the two sheets of paper affixed to the mill-board, the first is for the scholar to write notes of the Instruction, the second is for him to take home with him, and on it to write down, with the aid of these notes, as much as he can remember of the Instruction, arranged under the four headings, which have been dictated. It is a common exercise in our elementary schools for the teacher to read a short story aloud, and then bid the class to write down in their own words as much of the story as they can remember. This exercise is generally called a Composition in day-schools. An Analysis is very much the same thing; indeed in some Catechisms the Analyses are called Compositions because the term is more familiar. The title Analysis has been retained here, because it more fitly indicates the nature

of the work to be done. The object of the Analysis is not to give a verbatim report of the Instruction, but to give the gist of the Instruction in the children's own language. The Analysis brings to light two things—first, whether the children have grasped the Instruction; secondly, whether the Catechist has succeeded in making his meaning clear.

It will generally be found that the Analyses written by the girls are too much of the nature of a verbatim report, and attempt to reproduce everything that has been said, sometimes in not very intelligent manner, *e.g.* reproducing half a sentence word for word and then utterly breaking down and leaving the sentence unfinished; on the other hand, those written by the boys, while they better represent the idea of an Analysis, err too far in the other direction, and are too short and scrappy. The former fault is sometimes due to the Catechist, who makes his Instruction a dictation lesson rather than an instruction: the latter is more generally due to the natural impatience of boyhood, and the desire to get the task finished. The Report on

the Analyses should strive to correct such faults, and to point out the golden mean.

The Analyses are generally divided into three classes according to merit, and in France are generally stamped with the seal of the Catechism in different colours, a Red seal denoting the first class, a Blue the second, and a Green seal the third. There does not seem to be any particular point in these seals, and we may mark them 6, 4, and 2 respectively in place of using seals. This latter method has an additional advantage: occasionally an Analysis may be rather above the standard of the second class, yet not quite good enough to be included in the first; an intermediate mark '5' may then be given: similarly some may be marked '3.'

In judging of the Analyses are we to take account of general neatness, errors in spelling, and the like?

Certainly with regard to the first, 'never was virtue out of order found'; with regard to the second, our object is not to teach orthography but religion, yet I think it is best to

correct all errors and sometimes to remark on them, even if we do not allow them to affect the class in which the Analysis is placed. Of course, at times incorrect spelling may alter the sense, *e.g.* 'Catholic comes from two Greek words meaning "over the *hole*," ' in which case it is sometimes difficult to decide whether the error is due to a misspelling or to misapprehension.

The Catechist who gives the Instruction should always be making a point of reading the Analyses himself, as he can learn a great deal from them, *e.g.* in explaining the Third Commandment as inculcating the duty of truthfulness a Catechist quoted the saying—'A Christian man's word is his oath.' In several Analyses this reappeared as 'A Christian man's word is his own,' revealing (*a*) that the Catechist did not speak as distinctly as he flattered himself, and (*b*) that the word oath was unfamiliar and ought to have been more fully explained.

It will be a help to the Catechist if one of the Assistants first reads over the Analyses,

classifying them, correcting errors in spelling, and indicating by a pencil tick dubious doctrinal statements for his correction. Occasionally the two Catechists may differ as to the merits of a particular Analysis, and must then consult together as to the mark to be given.

This practice has three advantages: (1) It is a saving of time and labour to the Head Catechist; (2) it teaches the Assistant Catechist how to give instructions; (3) the Analyses are subjected to double criticism.

One of the Analyses, as a rule the best, should be read aloud each Sunday, but the Analysis of the same child should not be read too often, as may very likely occur, if we confine ourselves too rigidly to reading the best. We may sometimes say, 'This Analysis is not on the whole the best; but point 3 has been particularly well treated, and I propose to read this one'; sometimes no Analysis may be of sufficient merit as to make it worth while to read it.

The List of Marks for Analyses need not be arranged in groups as at St. Sulpice, if we

adopt the system of employing marks instead of seals. Otherwise, a good deal of extra labour is imposed upon the Secretary, as a fresh list would have to be compiled for each Sunday. It will be sufficient to read out the names in alphabetical, or indeed in any order, with the marks gained by each; then a single sheet, ruled with twelve dated columns for the marks, will serve for the whole quarter. A book should be kept for this purpose. The Report on the Analyses should be brief: its main object is to encourage the members of the Catechism to write Analyses. The Catechist should therefore always be on the look-out for opportunities of bestowing praise and encouragement. An increase in the number of Analyses sent in, an unusually large proportion obtaining the highest marks, etc., afford such opportunities. To comment on each Analysis in detail would be an obviously tedious and impossible process: only typical mistakes should be publicly corrected, and then care should be exercised not to reveal in any way the name of its author; otherwise

the writer will be discouraged. The children should be encouraged to ask questions bearing on the subject of the Analysis at its close. If these are intelligent and of general interest, they may be answered publicly in the report, but in any case a brief answer in writing should be annexed to the Analysis of the inquirer.

The writing of Analyses must be made quite voluntary, or some children will be afraid to join the Catechism ; but every possible inducement to do so should be held out to them. In some Catechisms every member is pressed to send in a paper giving the subject, and the principal points of the Instruction, if nothing else, and one mark is promised for such attempts, but even here the voluntary character of the exercise must be preserved. The Assistant Catechists should keep an eye on the children, while taking notes, and make sure that they are not, while apparently very diligent, in reality making a fancy sketch of the Catechist in the pulpit.

At St. Sulpice all the children are required to write a practical Resolution at the end of

their Analysis, and a prayer, otherwise they would receive no seal. These prayers and resolutions provide the Catechist with subjects for 'pious and persuasive reflections' in making his Report of the Analyses. Great stress is laid upon this in France; but in England, whether it be that the home atmosphere is so different, or that we are not yet ripe for such a practice, or that it is not congenial to the phlegmatic British temperament, such Resolutions, etc., are likely to be unreal, and to excite ribaldry rather than piety. It is therefore better not to attempt them, or at any rate not to insist upon them.

A wooden box with a slit in the lid, like that of a letter-box, should be placed on a small table at the west end of the church. As the children enter the church, they post their Analysis of the previous Sunday's Instruction in this box, before passing up the centre to their seat. A wicker letter-tray will serve the purpose; but the box is safer, as there is less risk of any Analysis being tampered with or lost. After the Catechism the Analyses will

be taken home by the Catechist, corrected and marked with coloured ink, and given to the Secretary not later than Friday night. The Secretary will enter the marks in the Register, and on Sunday place each corrected Analysis in the seat of the writer before the Catechism opens. Every Analysis should bear upon it the row and number, as well as the name, of the writer, in order to facilitate this process.

In order to encourage the writing of Analyses, it is the custom in most Catechisms to offer to bind a complete set of Analyses of a certain standard of merit. This is sometimes done in lieu of giving a prize for Analyses; but, if funds allow, it is far better to do this independently of the award of prizes. The richer children might be asked to contribute towards the general expense.

Those who are proposing to compile a set of Analyses for binding, should be provided with a cheap case with stiff covers, wherein to keep them clean and neat. They should also be reminded to write their Analyses always on the paper provided by the Catechism, not on paper

of their own of a different size. When the series is completed, the Catechist should once more look through them, in order to make sure that all errors have been corrected, as it would be a sad thing inadvertently to perpetuate heresy to the third and fourth generation.

The appended Analysis corresponds with the Instruction, and was written by a girl of sixteen, who had been educated in a board school.

Instruction

Subject: Commandment II.

The corresponding part of the Duty towards God is 'to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him.'

The First Commandment teaches us to worship only the One True God.

The Second Commandment teaches us to worship Him in the right way.

I. *Likeness* = something that is made like something or somebody else.

Sometimes when people go to be photographed, they say: 'I am going to have my likeness taken'—*i.e.* to have a small picture made that is like them. People often have albums full of photographs of their friends, or of places they have visited. They show them to you and say, 'Do you know who this is?'—'Oh yes,' you say, 'that is Mr. Soames; I recognised it instantly.' You turn over the page. 'Who is this? It reminds me of somebody, I can't think who.'—'Oh, that's Mrs. Walker; it is not a very good likeness, though.' 'Why, here's Chichester Cathedral!' you exclaim, as you turn over the pages; 'I haven't been there for ten years or more.'

You say: 'That is Mr. Soames—Here is Chichester Cathedral'; but you mean, 'This is a likeness of Mr. Soames—This is a picture of Chichester Cathedral.'

There are two ways of making a likeness—

(1) By a picture, either a photograph, or one painted by an artist.

(2) By a statue. A graven image means an image or likeness, cut out or carved.

Graven=carved with tools, not painted on a flat surface.

If you go to Charing Cross, you see in Trafalgar Square a very tall pillar with a graven image or statue of Lord Nelson on the top of it.

(*Ask children for other examples—General Gordon, or any local statue.*)

If you have a new shilling in your pocket, it has the King's head engraved upon it. Pictures of cathedrals, or of mountains, or of persons, are likenesses of things on the earth; pictures of the sun, moon, and stars—likenesses of things in heaven.

II. *To thyself.*—The Commandment does not say that we are not to make likenesses of these things. If it did, everybody who had a photograph at home, or a penny in their pocket, would be breaking it. But it says that we are not to make any of these things stand for God to us. God is much greater than any of the things which He has made; therefore we must not think of Him as being like them, or represent Him to ourselves as like them.

The Israelites did this, when Moses had

gone up into the Mount to get the Tables of Stone with the Ten Commandments (Exod. xxxii.).

He was there forty days, and the people began to think he was never coming back. So they went to Aaron with gold rings and other ornaments, and said, 'Melt these down, and make us some image to represent God.' Aaron took the gold, and made a calf, and the people offered sacrifices before it, and said, 'This is the God which brought us out of the land of Egypt.'

They did not want to worship a different god. They were worshipping the one True God under the form of a calf. It must have looked like what we can often see in the window of a milkshop, only much bigger and made of real gold. That was the best thing they could think of.

Ps. cvi. *v.* 20. Thus they turned their glory into the similitude of a calf that eateth hay.

Similitude (Latin) = Likeness.

Thus they turned their glorious God into the likeness of a calf. They tried to form

some likeness of God, and all that they could think of was this—'God, who worked all those plagues, who divided the Red Sea for us to cross over, is like a strong Bull-calf that can break through everything.' What a poor idea of God! Even David, who did not know as much about God as we do, said 'What a poor idea! God like a calf that eateth hay!'

B.

III. *Pictures of our Lord.*—'No man hath seen God at any time,' therefore no man may dare to make a likeness of Him, because no man has seen what He is like.

Moses, Aaron, Nadab, Abihu, Isaiah and St. John, all saw into heaven; they saw the sapphire pavement, the throne like unto an emerald, they caught a glimpse of the brightness of God; they could not see him, He was too bright for them to look at. No man could see His face and live. Yet man always wanted to see God, always wanted to know what He was like, so at last God the Son came into the world as Man to show men what He was like.

Jesus Christ is both God and Man, but His Godhead was hidden or veiled beneath His Manhood.

It is the only way in which man can look upon God. Just as when Moses came down from the mountain, he put a veil over his face, because it dazzled people to look upon it, for the reflection of God's glory was still there—so Jesus Christ put His Human nature like a veil over the brightness of his Divine nature.

If you see a lady with a veil on, you know that she has a face underneath. If she has a thick veil, you cannot tell whether she has an ugly or a pretty face. If she has a thin veil, you can see in part what she is like, but not altogether. So it is with Jesus Christ; we can see His Godhead under His Manhood, but we cannot see His Godhead perfectly.

We have seen Jesus Christ, and so we may make a picture of Him or a Crucifix, because we are only making a likeness of His Human nature, not of his Divine nature. We may not try to make a picture of God the Father, because no man has ever seen Him; it is

enough for us to have seen God the Son, who is the express image or exact likeness of the Father (Heb. i. 3). 'He that hath seen me,' he says, 'hath seen the Father' (St. John xiv. 9).

It is a good thing to have a Crucifix in the church to remind us of how Jesus died for us, and to have pictures or stained-glass windows of the Saints to remind us of what brave and noble lives they led, and of how we must copy them. But nobody would be so silly as to worship them.

You know that the Crucifix there is not Jesus Christ, but a likeness cut out of wood. Just as when you see a photograph of your mother, you know that it is only a picture, you would not ask the photograph a question and expect it to reply, but if you were a long way from home, you would like to have a photograph to remind you of your mother.

IV. *Imagination.*—To imagine = to make a mental image—to make a picture in our mind, *e.g.* we can call to mind the Lion house at Zoo.

This is the way in which we may break this Commandment nowadays.

We are not likely to make any golden or

wooden image to stand for God, nor to kneel down before a Crucifix or Picture, and ask the picture to give us our daily bread, or to take care of us at night.

But we may make wrong mental images of God; we may form wrong ideas of God in our mind, and we may give those ideas to other people, so that they say—'If your idea of God is right, I shan't worship Him; I shan't have anything to do with Him. I hate Him.' I will tell you some ways people do this. Some say—'God is very strict; He doesn't like us to be happy; I mustn't drink a glass of wine; or go to a theatre, or go to a dance, or have pretty things at home, or read any books on Sunday except dull, dry books. I should like to do these things; I should like to do them very much, but I shall go to hell, if I do; I won't let my children do them, and I shall call anybody who does these things very wicked.' And when their children grow up, they will very likely hate all religion because their parents gave them a wrong idea about God. Others say—'God is all mercy: He will forgive everybody and take us all to

heaven, and it will all come right somehow, whether we lead good lives or no.'

They are breaking the Second Commandment. God is not *all* mercy; He is justice as well. He cannot be merciful to those who do not feel the need of His mercy. And this wrong idea of God leads people to be careless and not to try to do good.

We honour Poets and Artists, because they train our imagination, and teach us to form right ideas about the beautiful and true, *i.e.* about God. This Commandment then teaches us to have right ideas about God, and so to worship Him in the right way. This is very important, for God is a spirit, and they that worship Him must worship Him in spirit and in truth.

ANALYSIS

St. John's Catechism

K 3. Hilda Elliott.

Subject: The Second Commandment.

The part of the Duty to God, which refers to the Second Commandment, is 'to worship Him, to give Him thanks, to call upon Him.'

The First Commandment teaches us to worship the one, true God, and the Second to worship Him in the right way.

I. *Likeness.*—This is something which is made like something or somebody else. There are two ways of making a likeness.

1. By a picture painted by an Artist, or a photo.

2. By statue, which is a graven image or likeness carved out of stone.

It says in the Second Commandment we must not worship any likeness of anything which is in heaven above, or in the earth beneath, or in the waters under the earth. The things that might be worshipped in heaven above, is [1] the moon and stars ; and in the earth beneath, any earthly thing ; and the fish in the 'waters under the earth.'

II. *To thyself.*—This Commandment does not tell us we may not have images or pictures, but that we must not worship them. God is far more wonderful than anything

[1] The grammar and spelling of the original are reproduced exactly.

He has made. So we must not liken Him to anybody. The Israelites likened Him to a strong bull which could break through anything, and worshipped Him under the form of a calf. They did not want to worship another God, but they did a wrong thing in worshipping the true God under that form.

III. *Pictures of our Lord.*—The prophets only caught a glimpse of God. He was too bright for any man to look at and live. Yet man always wished to see what He was like. So God sent His only Son to show people. He was then God and man, but His Godhead was hidden by His human nature, which was like a veil over His Divine nature. This was the only way man could look at God, and then they only saw His human nature. The men who saw Christ made pictures of him, and crucifixes, and so we get them. It is a very good thing for us to have these things, because it reminds us of what He did for us, and nobody would be so silly nowadays as to worship them. To have a picture of Christ is

the same as having a photo of a friend, and people don't worship them.

IV. *Imagination.*—To imagine things is to make a mental image, or to make a picture in our mind.

We can break the Second Commandment by this.

We might through imagination get wrong ideas in our head and give them to other people, who would directly say: 'If that is your God, we won't believe in Him. Some people say it is breaking the Second Commandment to go to a concert or theatre, or to drink a glass of wine, and some say that Christ is so merciful that whatever we do, it will be alright[1] in the end. Others say we are far too insignificant for God to notice us, but He knows every hair of our heads, and when He judges He will be merciful, but just.

The lesson we learn from the Second Commandment is to have quite right ideas about God.

[1] See note on p. 81.

CHAPTER VI

THE GOSPEL, HOMILY, AND SECONDARY EXERCISES

IMMEDIATELY after the conclusion of the First Prayers the Gospel for the Day is read by one of the Catechists. All stand during the reading, the title is announced, and the versicle, 'Glory be to Thee, O Lord,' is sung exactly as in the Communion Service. At St. Sulpice the Gospel is always that for the day, and is read from the pulpit by the Catechist who is to give the Homily. This is the most fitting arrangement, if the subject of the Homily be drawn from the Gospel; but, if occasion arises, it may be read from the throne by another Catechist. The Gospel should be read clearly and distinctly, and not sung. It is the one opportunity that we have in the afternoon for teaching the Bible, and the manner in which

the Gospel is read may influence very largely the reverence and affection with which the children should regard Holy Scripture. It should not be read too dramatically, although this is an error on the right side; and it is probably better not to interpolate explanatory remarks, in the manner of some Nonconformist ministers, as it tends to detract from the dignity of this exercise. Such explanation, if needed, should be given in the Homily. After the reading of the Gospel the children sit, and the Homily follows.

This is a short moral instruction of not more than ten or twelve minutes' duration, designed to appeal to the heart rather than the head, and to emphasise the main point either of the Gospel or of the Instruction.

In practice it is sometimes impossible to fulfil this ideal. The Catechist should therefore allow himself considerable freedom in the choice of his subject, though not losing sight of the original intention of this exercise. When a different topic is chosen, the Gospel for the Day should still be read, rather than

another passage of Scripture bearing on the subject of the Homily. The Gospel for the Day is the passage to which the Church directs the attention of her children, and there is no adequate reason for substituting any other passage for it.

The Homily is in some respects the most difficult work of the afternoon. As the object of the Instruction is to teach the children to know their duty, so the object of the Homily is to persuade them to perform it. It is chiefly in this exercise that the children are exhorted to keep from evil, and to conquer the faults peculiar to their age.

The Homily should express clearly the subject which the Catechist proposes to treat. It should be strong and effective, and endeavour to bring the subject home to the conscience of the hearers. Its careful composition is a matter of great consequence, but the action and manner of the Catechist is of yet greater importance. 'If you say wonderful things, but do not say them well, you say nothing' (St. Francis de Sales). The look

and set of the countenance, as well as the gesture and voice, have their part in the exterior action which so conduces to the success of what is said. In delivering the Homily the Catechist must frankly face the fact that his audience are beginning to feel a little jaded. It is not easy to retain the attention of the children for a whole hour. Even the most expert teacher will tell you that it is difficult to maintain interest in the Scripture lesson for more than half an hour, although for a Geography or Arithmetic lesson three-quarters of an hour, or even an hour, is not unduly long. In spite of the variety afforded by the different exercises of the Catechism, it cannot be denied that the attention of the children at this point is beginning to flag. Consequently the Homily, whatever else it may or may not be, must not be dull. Nevertheless the Catechist must beware of falling into the opposite error, and forgetting that the object of the Homily is not merely to entertain but to impress moral and spiritual truths upon the minds of those who hear. If possible, it

should take the form of a story, provided that it really illustrates the subject. It is very easy to degenerate into telling anecdotes merely for the sake of the anecdote.

But even when we have secured a really useful history in illustration of our subject, a great deal will yet depend upon the manner in which it is related. The child-mind differs from the adult's: children love descriptive detail; grown-up people are bored by it. In fiction the latter require but a note of local colour, an atmosphere; they wish to arrive at the point of the story as quickly as possible. It is not so with children; they require sufficiency of detail in order to form a picture in the mind. How far we should expand Bible stories in this way may be open to question: the *Method* girds at a Catechist who in relating the story of the Sacrifice of Isaac dwelt at length on the scenery of Moriah, the beauty of Isaac, the length of Abraham's beard, the sharpness of his knife, and so on. Nevertheless that Catechist knew something of the child-mind. Such books as *Miniature Lives*

of the Saints, *Tools for Teachers*, *The Pilgrim's Progress*, the *Morte d'Arthur*, may all be laid under contribution, but stories culled from them will all need judicious treatment by the Catechist, if they are to be really effective. With regard to action and manner the *Method of St. Sulpice* (pp. 130, 131) gives very clear and useful hints.

The Catechist 'should study to have a clear enunciation: children do not listen long if they only hear with difficulty. To articulate well it needs to know the value of the consonants . . . to place the accents rightly. . . . The size of the audience must be the measure of the voice. It must be sufficient to reach the hearer who is farthest off. There is no affectation in dwelling on the last syllables. . . . A monotonous voice wearies the hearers, makes them sleepy, and will scarcely ever persuade to anything. Monotony can be avoided, and a medium found between a declamatory and conversational tone, and still more if the action is in harmony with the subject of the discourse . . . the voice must adapt itself to the nature

and quality of the things spoken of. . . . Children, before they can understand the language of their country, understand the natural language common to all men, which consists . . . in the tone and manner of voice, which independently of any words express every passion. Thus they see easily enough if the Catechist is in earnest, or is merely filling up the time. They are impressed more by what they see, than by what they hear. Therefore, if you wish to inspire them with the fear or love of God, you must show them that you are yourself inspired with these sentiments; and in order to show it, you must really be so. . . . All this will be if you are thoroughly impressed with the truths of religion, and this you will be, if you are a man of prayer.'

But although books may give useful hints, more can be learned by watching and analysing the methods of other speakers. A great deal can be learned by listening to the cheapjacks to be seen in our London streets every Friday and Saturday night. Here are men who can attract a congregation, retain their interest

or a quarter of an hour or more, and finally nduce them to give to the collection, so to peak, by purchasing their wares. Nobody, I uppose, is prepared to maintain that these re men of exceptional gifts, yet we are con-tantly told that the method of St. Sulpice is mpractical in the average parish, because : requires a man of exceptional gifts. Vhy should these men succeed and we our-elves so often fail? Simply because they ave taken the trouble to acquire the quali-es necessary to a successful speaker, viz. arnestness, sympathy with the audience, and natural, unaffected manner. Some may ossess these qualities by nature in greater easure than others, but all may acquire em, if they choose to take sufficient trouble. Are we prepared to admit that the necessity earning a livelihood is a greater incentive action, than the desire to spread the kingdom God? If so, had we not better renounce r Orders as speedily as possible?

The work of the Catechism does not require man of exceptional ability, but it does re-

quire a man who is really in earnest, a man who is capable of making a sustained effort, a man who is really convinced of the living force of the truths he has to teach.

The object of the Homily is to inspire the children with devotion to our Lord, to give them not merely head knowledge but heart knowledge, to persuade them to make up their minds to become the servants of Jesus Christ, in deed as well as in name, because there is nothing else in the world which it is really worth while being.

At St. Sulpice it is the custom to keep a record of the Homilies delivered, lest the same subject should be too often repeated, but on the whole this seems somewhat unnecessary.

Secondary Exercises

When the Catechism is fully established, it may be advisable to substitute occasionally one of the Secondary Exercises for the Homily. These, however, are not essential to the system, and are only employed to awaken greater interest.

(1) *The Recitation of the Gospel* stands first of these.

Members of the Catechism are encouraged to commit to memory the Gospel for the Day, not merely in their own tongue, but also in Latin and in Greek. This may be occasionally substituted for the reading of the Gospel, or the recitation may take place immediately afterwards. 'This,' says a recent writer, 'is only possible in France, because the Catechisms there contain many boys of the class which would be attending grammar schools in England.' This is, however, the very class of boy which we desire so strongly to include in the Catechism, and who are beginning to be drawn into some Catechisms. Probably, however, we shall not desire to hear the Gospel recited in Greek, as it would weary the other children, but shall content ourselves with the vulgar tongue.

(2) *The Game of Good Marks* only differs from the explanatory Questioning in that a series of questions gradually elucidating some point of faith or morals is put to the same

child, and marks are accorded not for each step in the process, but on the evidence which the child's answers supply, of his grasp of the subject as a whole. If we adopt the principle of making the Questioning always an intelligent and not a mechanical exercise the Game of Good Marks will hardly be needed in our system.

(3) *Recitations.*—These are generally delivered on Festivals by one of the elder children (in France frequently arrayed as an Angel), describing the event celebrated by the Festival, and giving direction as to its due observance. Sometimes, having regard to the latter object, the Recitation is given on the Sunday preceding the Festival, and at its close the Catechist steps forward and thanks the Visitor for his message from heaven, and assures him in the name of the Catechism that they will diligently attend to his directions.

(4) *Dialogues*, in which two or more children take part, sometimes in costume. Both dialogues and recitations are delivered from the throne, and must be rehearsed in the

church beforehand, or the speakers will become nervous at speaking in so large a space and will not acquit themselves creditably.

Nothing arrests the attention of children so much as to hear one of themselves speaking. Most Band of Hope workers will readily recognise this fact, but will be prompt to point out a standing difficulty, viz. that of finding a really natural dialogue. Even if the subject-matter of the dialogue be not the veriest twaddle, as it so often is, yet the speakers constantly lead up to one another in a manner never encountered in real life, and there is an unreality about the dialogue of which the children are vaguely conscious, though they may not be able to express their feeling in words. Consequently, unless really good dialogues can be procured (and at present there seem to be none), this exercise will fall to the ground, but it is nevertheless a most desirable one to employ, and there is considerable scope for teaching in them. In France they are written not infrequently by the Catechists themselves for the occasion.

(5) *Conferences.*—These are dialogues between two Catechists, one of whom assumes the *rôle* of Advocatus Diaboli, and is finally vanquished. In this form the exercise appears most dangerous, for one of two things will inevitably occur. Either the Advocatus Diaboli only offers feeble and inane objections to the Christian faith, which the children instinctively feel are only raised in order to be triumphantly quashed by his opponent, or else real objections are raised to which it is extremely difficult to give concise answers, with the result that the objections are more readily remembered than the reply to them, and faith is diminished instead of increased thereby.

If Conferences be employed, would it not be better for one Catechist to assume the *rôle* of the unlearned inquirer rather than that of the freethinking opponent?

(6) *Admonitions.—General and Particular.*—(1) *General.*—These are counsels of faith and piety addressed either to the Catechism in general, or to particular members. They deal

with such matters as the duty of Church-going, Private Prayers, Regularity of Attendance, Perseverance in writing Analyses, and so forth, or they may be to correct some fault which, perhaps, threatens the good order of the Catechism.

(2) *Particular.*—These are special counsels given to individuals, of course, in private after the Catechism. This is always a difficult task, and in order to fulfil it, the Catechist must study the temperament and intelligence of the children with whom he has to deal. He must also bear in mind their age, education, and home surroundings.

Chapter v. of the *Méthode* contains a very concise and useful summary of the characteristic temperaments, which all Catechists will do well to study. Such study, however, if it is to be of any practical value, must be supplemented by the Catechist's own observation of the types of character among the children who come within his ken.

(7) *Finding Places in the Prayer Book.*—Besides the exercises in use at St. Sulpice we

may invent others of our own, such as the above-mentioned, which is found very useful in day-school for familiarising children with the structure of the Prayer Book. Such questions as 'Who can be the first to find the *Magnificat*?' (*Nicene Creed*, Baptism Service, etc.), 'What comes next the Baptismal Services?' 'And what after the Catechism?' 'Why are they put in this order?' and so forth, may be put. If we have a set of Prayer Books with numbered pages, this is the quickest way of testing the accuracy of the reply; if not, the child should be asked to read aloud the first few words, or to read the preceding rubric.

Appendix II. provides a list of books useful for Homilies.

CHAPTER VII

QUARTERLY FESTIVALS AND PRIZES

A FESTIVAL of the Catechism is held on the Sunday after each quarter-day (see p. 120). This date should always be adhered to, even if it fall in Passiontide, as Sunday is always a Festival, and the Catechism service is not one of the Liturgical offices. The two leading features of the Quarterly Festival are the Distribution of Prizes and Rewards, and the Procession of all the children of both Catechisms. The Infants' School may take part in the Procession, if desired, but their prizes should not be given on these occasions.

The Distribution of Prizes.—In the Catechism system, prizes are earned by merit, not by competition, so that there will be some children to receive prizes every quarter. Prizes

should be given both for Analyses and for answering Questions, but not for simple Attendance. The Attendance Marks should qualify for admission to the Christmas Entertainment and the Summer Excursion. Medals should be given for a year's unbroken attendance, and a special medal should be given to the Head of the Catechism, *i.e.* the child who has made the highest sum-total of all possible marks.

Probably seventy-five per cent. of the possible attendances during the previous six months will be found a convenient standard of qualification for the Excursion or Entertainment. In reckoning these Attendances, an Absence owing to illness, or an Absence with leave previously obtained from the Catechist, will be reckoned as an Attendance qualifying for admission to Treats, but not for gaining a Medal.

'Late' attendances will be counted as half an attendance in computing the total for the quarter. In reckoning the attendance for gaining a medal, two Absences with leave

previously obtained may be allowed during the year if the Catechist thinks fit, but Absences owing to illness cannot be reckoned. If, however, any child has made a complete attendance for the year save a few absences entirely due to illness, some small reward, such as a picture, may be given. In the Great Catechism one hundred marks should qualify for a prize for writing Analyses, fifty marks for a prize for answering questions. If there are any members of the Great Catechism who should more fittingly belong to a Catechism of Perseverance, as will probably be the case pending the establishment of a Perseverance, a higher standard should be fixed for them.

In the Little Catechism prizes should be given to every child on attaining a total of a hundred marks for both kinds of Answers to Questions (see p. 142).

In either case the conditions both for attendance at Treats and for gaining Prizes and Medals should be made abundantly clear to the children, and strict justice observed in compiling the totals.

As the Festivals occupy one Sunday in each quarter, there will be twelve left on which marks may be obtained. Adopting the standard suggested above, no child will be able to win a prize every quarter, but any one may with diligence succeed in doing so half-yearly for Analyses, and yearly (or possibly every third quarter) for answering Questions. The marks of the previous quarter are carried forward to the next until the child receives a prize. Then a fresh start is made, even though the marks gained exceed the 100 required for a prize; *i.e.* in the case of a child gaining the maximum marks for Analyses (144 for the half-year), the surplus would not be carried forward to the next quarter, but a more valuable prize would be given than if he or she had gained the bare qualification of one hundred marks, and the child would start anew to work for another prize.

Thus the system will be practically that of half-yearly prizes; but since any member may start to work for a prize at any moment, and if sufficiently persevering, is sure of ultimately

attaining one, there will be always some children to receive prizes every quarter, and thus this stimulus to effort is in no danger of being forgotten by the Catechism as a whole.

In most Sunday-schools prizes are distributed but once a year, viz. at the Christmas Treat. Even in those schools where prizes are awarded, not on the whole year's, but on the half-year's marks, there is not a half-yearly, but an annual, Distribution of Prizes. The result is that the prizes largely fail to produce the desired effect. To a child a year is a very long time; he cannot look so far ahead; he does not begin to think about prizes till shortly before the Christmas Tea. Many get discouraged, and do not even try to obtain a prize. But the Catechism method of giving prizes at each Quarterly Festival serves to keep the incentive of honour constantly before their minds.

The prizes need not be of great worth; it is the honour more than the intrinsic value of the reward which the children prize, and the public award in the church enhances the

distinction, especially if parents are urged to be present at the Festivals. If possible, a stranger should be invited to give the address and distribute the prizes at one of these quarterly festivals in each year; even the Bishop of the Diocese might be occasionally prevailed upon to do so. At the other three festivals the prizes will be distributed by the Head Catechist, but the address may be given by the Catechists in turn in order to secure variety.

In the actual distribution three Catechists should take part; one should read out the names from the pulpit, and another should hand the correct prize to the Head Catechist, who gives it to the prize-winner. Thus much time is saved.

Before the Quarterly Festival every parent should receive a Quarterly Report of each child's progress, to which is appended an invitation to attend the Festival on the following Sunday. They may be printed after the following form :—

ST. NICHOLAS, BRENTWOOD

QUARTERLY REPORT

.....190.....

Name ..... *Catechism*

GENERAL REMARKS.

	Highest Possible.	Marks Gained.	Brought Forward.	TOTAL.
ATTENDANCE—Morning				
Afternoon				
Holy Days				
Analyses, or Prayer-book				
Catechism . . .				
Questioning . . .				

N.B.—Prizes are awarded when 100 *Marks are gained.*

Parents are cordially invited to attend the Festival and Distribution of Prizes on Sunday next at 3 p.m.

.....*Catechist*

The practice of sending quarterly reports involves some little work during the week preceding the Festival for both Secretary and Catechists: these reports are not indeed essential, but will be found to increase the average attendance, and will interest both parents and children.

In parishes where there is no Catechism, this practice may be beneficially adopted by the Sunday-school, if it is not already the rule.

The order of service for the Quarterly Festival will be as follows:—

Hymn.

Notices, General Admonitions, etc.

The First Prayers (omitting *Magnificat* or Psalm).

Hymn.

Address by the distinguished Visitor, or by one of the Catechists.

Hymn (Collection meanwhile).

Distribution of Prizes.

Procession of all the children.

Magnificat or *Te Deum.*

Blessing.

The Procession of the entire body of Catechism children round the church is the other chief characteristic of the Quarterly Festival, and one which it is very desirable to preserve. On these occasions the choir boys, servers, etc., should put on their surplices before the service begins. They will not, however, sit in the choir stalls, but will occupy their usual places in the Catechism. The effect of the surpliced figures dotted about the church is not unsightly, but on the contrary is rather pleasing. Immediately after the prize-distribution, the choir boys move up into the stalls to be ready for the Procession which starts in the following order:—

Verger.
Crossbearer and Attendants.
Catechists of the Great Catechism. (The Chief Catechist last.)
Banner of the Church.
Choir.
Boys of Great Catechism.
Banner of Great Catechism.
Girls of the Great Catechism.
Crossbearer and Attendants.

Chief Catechists of the Little Catechism.
Boys of the Little Catechism.
Banner of the Little Catechism.
Girls of the Little Catechism.
An Assistant Catechist.
The Infants.
An Assistant Catechist.

This order of procession assumes a church with a tolerably ornate ritual, but of course modifications of this order may be made to suit the needs of any particular parish. Children always take a great delight in these processions, and it is very desirable that this feature of the Festival should be preserved, even though at first we may have to start in a humble way. Each Catechism should possess a special banner of its own: that of the Great Catechism is always borne by the Head of the Catechism, whether boy or girl; that of the Little Catechism should be very small and light, so that it can be carried by a child.

If the church does not possess more than one processional cross, the banner of the Little Catechism, or one of the church banners,

may take the place of the second cross. Even if the church possess neither processional cross nor banners, the procession may yet take place in similar order; the Head of the Catechism always walking alone, and between the boys and girls who form the Catechism of which he or she is head. The task of arranging the procession must be assigned to an Assistant Catechist, who should not take part in the procession, but should direct it from the centre of the church. He should bear a light Marshal's wand about five feet in length. It is well to employ the boys of the Great Catechism, as banner bearers, etc., as far as possible, but it may be necessary to employ the Assistant Catechists, or even other persons for this office, in which case only the Chief Catechist will precede the Great Catechism.

The choir on leaving the chancel will turn towards the south, and the Assistant Catechist will have the boys of the Great Catechism ready in the centre alley, ready to fall in immediately behind them, the Head of the

Catechism with the banner will be on the north side of the entrance to the choir, ready to follow them, then the girls follow. The cross, etc., and Chief Catechist of the Little Catechism then descend from the choir, and the Little Catechism passes up the centre alley after him, followed by the Infants' School.

The route of the procession will be down the south alley (or better still, along the south wall, if there be sufficient space to pass even in single file), across the west end and up the north alley, right across the church again and down the south alley, returning up the centre alley into the choir; as the members of the Catechism reach their rows they will pass into them; the Chief Catechist of the Little Catechism will pass up through the choir, and join the Chief Catechist of the Great Catechism, who is standing in the Sanctuary before the Altar, and when all are in their places the *Magnificat* or *Te Deum* will be sung.

The reason of the long route sketched above is to allow sufficient space for a large

number of children, so that the head of the procession does not collide with the rearmost: in summer the procession might pass round outside the church, with a couple of wind-instruments to sustain the hymn. A metrical Litany may save repeating the verses of the hymn, a process which is always somewhat tedious and uninteresting, or a cycle of three hymns may be arranged, as the ordinary processional hymn is not of sufficient length. After the Blessing the ministers and choir return to the vestry, and the Catechist Marshal dismisses the children row by row.

In France the Catechism is closed for a full three months in the summer, but in England such a course would only fill the Nonconformist Sunday-schools. In large towns, however, if not in every place, we shall do well to close the Catechism for four, if not six, Sundays according to the nature of the district. In most parishes four Sundays will be the limit, corresponding with the four weeks' holiday of the day-school.

This temporary lull will excite new interest on reopening. Even if the Catechism were open, the attendance at it would be sparse and the proceedings tame, as nearly every child secures a fortnight's holiday nowadays owing to the Country Holiday Fund and similar agencies.

This practice already obtains in many London Sunday-schools, and probably would be beneficial everywhere. It might be wise to hold a half-hour's informal service on these Sunday afternoons at 3 P.M., for those children who are not away, just to keep them together, but attendance at it should be purely voluntary. A short homily should always be given at it, and there should be plenty of bright hymns; indeed the proceedings might be varied by the practice of new hymn tunes, provided there is some person competent to undertake this task, and to make it interesting to the children, and not too much of a serious business. For this reason the organist of the church will probably not be the best person to invite: but whatever we may do, we must be careful not to

omit the address, or the service is sure to become a failure.

Having thus completed a general survey of the Catechism, we are now in a position to consider that which is indeed prior in order of time, viz. the Enrolment of Members, and the Keeping of Registers.

CHAPTER VIII

THE ENROLMENT OF MEMBERS AND THE KEEPING OF REGISTERS

The Enrolment of Members

If there be a Sunday-school with a children's service in the afternoon already established in the parish, the children attending this service will naturally form the nucleus of the Catechism. The name, age, address, and school of each child should be accurately ascertained. The age should be registered, giving the exact date of birth; while the school affords a clue to the social position. Inquiry should also be made as to the date and place of baptism. This will generally reveal whether a child has been baptized or no, without asking the direct question, which in some cases might prove a cause of offence. In some Catechisms a form of entry is given to the children, which their

parents fill up and send back by them on the following Sunday. If this be done, it is better not to ask the parents to state the school their child attends, but to ask this of the child privately. The form will then be as follows:—

ST. JAMES' CATECHISM, NORWOOD.

ENTRY FOR GREAT REGISTER.

Name in full.....

Address.....

Born on .....

Baptized on.....*at*.....

Having enrolled those already in the Sunday-school, one of the clergy should call on the parents of those children who have been in the habit of attending the afternoon service in charge of their nurse or governess, explain the object and methods of the Catechism, and ask them to allow their children to join. It is not sufficient to announce in church that in future a Catechism will be held on Sunday afternoons, or even to give a short description of

its aim in the parish magazine. This must of course be done, but will not in itself win many additional members. A personal invitation should be given wherever this is possible.

The chief difficulty with which the Catechist will be met in seeking to enrol children of the better class, is the objection urged by anxious mothers, viz. the risk of incurring infectious illness. This danger is apt to be somewhat exaggerated. If the seats in church are chairs, we may point out that there is thus a slight space between each child, so that they do not come in very close contact with one another. Every care is now exercised in all elementary schools to exclude from attendance not merely children of the same family, but all children living in the same house, in which a case of infectious illness may arise. The head teachers will always be glad to notify such cases to the Catechist (for it would obviously be futile to isolate such children from their fellows during the week and allow them to intermingle on Sundays), so that the danger of incurring illness is really reduced to a minimum. More-

over, a little tact in assigning places will help to conquer this objection, as has already been pointed out (see chap. ii. p. 21).

If there are any private schools in the parish, one of the clergy should call on the Principal and invite his or her co-operation. It is best simply to ask permission to enrol those children who would themselves like to attend. Some are sure to desire it, for Sunday afternoon is apt to be a dull time at school, and before long the majority will follow suit.

No places should be assigned until the third Sunday. Of course it is more convenient to have all the members enrolled before that day, but some places should always be left vacant in each row to allow for new-comers.

Possibly some heads of schools will consent to their pupils attending the Catechism only on condition that they sit together in charge of one of their own teachers, and are not dispersed about the church according to age, in which case we shall be wise to assent to this arrangement. In France the Catechism is

often composed in this way of the various schools of the district, the 'free' children (*i.e.* those unattached to any school) being in a distinct minority.

The Great Register

Three distinct marks—(*a*) for Attendance, (*b*) for Analyses, (*c*) for Questioning—may be gained by every child each Sunday afternoon. Consequently the ordinary Sunday-school Register is not available for purposes of the Catechism. Moreover, as the Catechism does not meet in the morning, a single, not a double, column is all that is needed for each Sunday. At present no special Register is published, but a Band of Hope Register may be used, or an ordinary 'Weekly Payments' book may be readily adapted for this purpose.

This latter is, on the whole, the more convenient, as fifty-two columns are comprised in one opening. Consequently the names need only be written out once a year. The National Society supplies a suitable one of foolscap size, at very small cost. In this book

the names should be arranged alphabetically, a folio being assigned to each letter; and the dates of the Sundays should be written at the head of the columns. Fourteen columns are required for each quarter of the year, except the summer quarter, which will only require ten columns, as the Catechism is closed for at least four Sundays (see p. 111).

As prizes are given on the non-competitive system, and marks are allowed to accumulate, the column before January 1st is left free, in order to enter therein the marks for Analyses, or for Questioning, brought forward from the previous quarter (see p. 102). A similar column headed 'Total' should follow the date of the twelfth Sunday, wherein to place the totals for the quarter, and the fifteenth column should be headed 'Festival.' These headings and the marks beneath them should be entered in red ink with the exception of the Attendance Mark on Festivals, which should be in black as on other Sundays.

Each name requires three lines: on the first is written the child's name, opposite this come

the Attendance Marks; on the second line the child's address, opposite this come the marks for Analyses; on the third line the date of birth, opposite this the marks for Questioning. A line should then be ruled across the folio. The date of birth should be written in red ink. This serves to mark the division between the different names.

In compiling the Great Register, the Attendances each Sunday will be entered from the Monitors' cards, and marked in the same way. A diagonal stroke denotes an attendance; 'O' = Absent; 'S' = Absent owing to illness; 'E' = Absent with leave; 'L' = Late. In reckoning the totals, 'S' and 'E' are each counted as an attendance, 'L' as half an attendance. An 'E' or 'S' can be easily inserted within the 'O,' should any mistake occur. The totals are entered in red ink in their proper column, which serves to divide the quarters. Attendance at the Festival should be marked with black ink, and carried forward to the ensuing quarter, as the Festival is the Sunday following quarter-day.

The marks for Analyses will be entered each week from the corrected Analyses, which should always be returned to the Secretary clearly marked in red ink not later than Friday evening (*cf.* p. 71). A horizontal line indicates that no Analysis was given in.

The marks for Questioning will be entered both in the Question List and in the Great Register from the Assistant Catechists' slips returned to the Secretary at the close of service on Sunday afternoon (*cf.* p. 47). A horizontal line indicates that it was not the child's turn for questioning on that date.

Whenever any child gains a prize, the word 'prize' should be written in the Festival column beneath the Attendance mark. If a very fine pen be used, the title of the prize may be inserted, but it is better to keep a list of prize-winners on a page at the end of the book, with a record of the date and title of each prize gained. Economy will probably lead us to buy our prizes by the dozen, and this list will prevent the same book or picture being inadvertently given to the same child.

Row.	J	Brought forward.	January 3	10	17	24	31	February 7	14	21	28	March 7	14	21	Total.	Festival.	Apr. 4
H 4	Jenkins, Clara,	/	/	/	/	/	/	S	S	/	/	/	/	/	13	/	/
	5 Park Rd.,	47	6	5	6	6	4	6	—	—	4	6	6	6	102	Prize	6
	9th Oct. 1888,	18	4	—	—	—	—	—	S	—	—	—	—	—	22		5
G 2	Jennings, Henry,	/	/	L	/	/	O	O	O	/	/	/	/	/	9½	/	/
	7 Eton Street,	63	—	2	4	2	—	—	—	—	2	2	4	5	84		5
	4th May 1890,	7	—	3	—	—	—	—	—	o	—	—	—	—	10		—
L 1	Jones, Hubert,	/	/	/	/	/	/	/	/	/	/	L	/	/	12½	/	/
	107 Goldhawk Rd.,	Prize	5	6	6	5	6	5	5	5	6	6	6	5	66		6
	7th Sept. 1886,	30	—	—	6	—	—	—	—	—	4	—	—	—	40		—
D 7	Jamieson, George,					Joined.	/	/	/	/	/	/	L	/	7½	O	/
	27 Wellington Rd.,						—	—	4	4	3	4	5	4	24		5
	6th June 1891,						—	—	—	—	4	—	—	—	4		—

The description of the Great Register sounds as if the system were very complicated, but a glance at the facsimile of a page from the Register will make all clear. Red ink is represented by heavier type: Pencil by Italics.

The page is marked with the letter 'J.'

In the first column Clara Jenkins, Henry Jennings, and Hubert Jones, having all been present at the December Festival, have one attendance carried forward to the current quarter. The first two also have their marks carried forward for Questioning and Analyses; Hubert Jones having won a prize for Analyses, makes a fresh start for another prize, and has thirty marks for Questioning brought forward from the last quarter.

Clara Jenkins had been absent twice (Feb. 7 and 14) owing to illness; she was therefore unable to write Analyses for those two weeks, but is reckoned as having made the full number of attendances. On one of these Sundays it was unfortunately her turn for Questioning, so she also loses these marks.

Henry Jennings is evidently a rather unsatisfactory boy. On February 19th, having been absent for three Sundays, he is naturally unable to answer any of the questions put to him, and so gains no marks.

George Jamieson did not join the Catechism until the 29th of January; consequently his name is not in strict alphabetical order. The word 'Joined' is written in red ink against that date as a guide for future reference.

The row and number of the seat which each child occupies should be written in the margin in pencil only, as the seat will probably be changed at least once in the course of the year.

The Question List.—Besides the Great Register, another smaller Register is kept, containing the names of those children who are willing to answer questions, with dated columns for the Sundays. Theoretically, all the members should be questioned; but during the early stages of the Catechism, if not always, it is well to make this a purely voluntary exercise (*cf.* p. 50).

A convenient number of these are selected for questioning each Sunday. If there are

many names on this list, it will only be the turn of any given child to be questioned about twice a quarter; the marks gained will be entered under the correct date both in the Question List and in the Great Register. On dates, when it is not his turn to answer, a horizontal stroke is made in the column of that date. If he is absent on the date of his turn, an 'O' is placed there. Catechists must decide, according to the circumstances of the Catechism, whether in such a case he shall be allowed to answer the following Sunday, or altogether lose one turn.

The Analysis List.—As the List of Marks for Analyses is read out each Sunday, a similar book may as well be kept for this purpose, instead of writing out a fresh list each Sunday or keeping it on a sheet of paper, which soon gets crumpled and soiled. The marks for Analyses will be entered on this list from the corrected Analyses. The Catechism will then have a complete system of book-keeping by double entry, which is reckoned a valuable safeguard against accidents in all business concerns.

CHAPTER IX

THE LITTLE CATECHISM

THE Little Catechism is for children between seven and eleven years of age. The service should be held at the same hour as the Great Catechism, viz. from 3 to 4 P.M., and in a building as close to the church as possible (if not in the church itself), in order that elder brothers and sisters may be able to take charge of the younger ones of the family on their way to and from the Catechism. If the church has a chapel sufficiently shut off from the nave, or a large choir vestry, this will be the best place for the Little Catechism, and a thick curtain hung over the door will effectively deaden the sound of the singing, so that neither Catechism will interfere with the other. Failing this, the Little Catechism must be held in the schoolroom or parish hall—in

whichever of the two is nearer the church. The room should have a platform at one end, and a Cross, or religious picture, or better still, a triptych should be hung on the wall above it, as in an oratory or mission room, to give the effect of being in church as much as possible. A table and chair for the Catechist will be placed before on the platform facing the children, and the Catechists will wear surplices as in the Great Catechism. This will serve not only to dissociate the children's minds from the idea of school, but also to preserve order.

If it is not feasible to have a passage down the centre with boys and girls on either side, then boys and girls should be arranged in alternate rows with the younger ones in front. This is a better arrangement than placing all the boys together in front and the girls together at the back, or *vice versâ*.

Every child will have a fixed place as in the Great Catechism. Forms with backs, and, if possible, with divisions between each seat so as to prevent any form being overcrowded,

must be provided, and should be of a suitable height so that the children's feet rest on the floor when they are sitting. If small children are perched on chairs with their legs dangling, they naturally become weary and fidgety, and unable to attend to the instruction that is being given them. The successful Catechist must realise that a great deal of what may very soon become disorder is due to the natural restlessness of young children, and is quite preventible if met in the right way. He must, therefore, always be on the watch for symptoms of physical weariness. When such are perceptible, he will be wise to interrupt the exercises of the Catechism for two or three moments, by a few simple physical exercises, such as any infant schoolmistress will gladly teach him. These will thoroughly stretch the children's limbs, and enable them to resume interest and attention. To order sternly a fidgety child to sit still is very frequently to give an impossible command and to render the Catechism distasteful. Bodily exercise profiteth much in a Little Catechism.

Officers

In the Little Catechism probably two Catechists will be sufficient; a Secretary, a Doorkeeper, and Visitors will also be required. It is better to have a distinct Secretary for the Little Catechism, who may be a lady. If she possesses a typewriter, so much the better. The same Visitors should be employed for the Little as for the Great Catechism, but the names of absentees from the Little Catechism should be recorded in separate books for convenience in marking the Great Register. Many members of the Great Catechism will have younger brothers and sisters in the Little Catechism, and, therefore, the work of visiting will cover the same area to a considerable extent. If there are two sets of Visitors, and the children from one particular family are absent, some from the Great, some from the Little Catechism, from the same cause (*e.g.* infectious illness), parents may be annoyed by having two Visitors coming to inquire the cause of absence, and will wonder why one is not

enough. This is avoided if the same persons visit on behalf of both Catechisms.

The Monitors' Cards will be exactly similar to those of the Great Catechism and marked in the same way, but it is better to have a certain number of adult Assistants (preferably ladies) to mark the Attendance Cards, and not to trust the untidy and uncertain marking of the children themselves, the bulk of whom will be too young to perform the task accurately and neatly. We may still retain Monitors for each row, but the office will be mainly one of honour only.

Exercises of the Little Catechism

A. *The Questioning.*—As the children are too young to take notes, and write Analyses, what steps must we take to imprint the Instruction upon their memories? What exercise is to be substituted for that of writing Analyses?

Set Questions may take their place. These should be, as a rule, six in number; both question and answer should be drawn up by

the Catechist when making his Instruction; they should then be typewritten, and a copy given to each child to learn at home for the next Sunday. These questions will deal mainly with the facts of the Instruction; their aim will not be to provide stereotyped definitions of theological terms, so much as to sum up the principal heads of the Instruction, and to form a basis for simple explanatory questions developed from the printed question and answer, which the children will gradually learn to answer in their own words. Without such fixed starting-points we shall find it hopeless to question on the previous Sunday's Instruction—it will appear to have left no impression whatever and to have vanished into thin air; but if these questions be carefully framed so as to cover the whole ground of the Instruction, each will serve as a nucleus in the child's memory round which other facts may cluster.

But more important still is the committing to memory of the text of the Church Catechism. A certain portion of the Catechism

should be assigned for each Sunday of the year, in order that the children may become letter-perfect in it, before they pass into the Great Catechism.

Great stress should be laid upon the importance of this exercise, and higher marks should be given for it than for the answering of the Set Questions.

In the repetition, both of the Church Catechism and of the Set Questions, one Catechist will put the questions and another assign the marks. The younger may be marked higher than the elder children, *e.g.* in the proportion of five to three, for the correct recitation of the answer. The Catechist should, in conducting both these exercises, give practice in both individual and general answering. He must train the children to keep together when repeating an answer in chorus, and not allow it to be repeated in a slovenly or noisy manner, but slowly, distinctly, and with due expression. To this end he must direct the children to keep their eyes fixed upon himself during the whole of the answer: this materially assists

them to keep together. 'Eyes on the ceiling,' 'Eyes on me,' is a common means of attaining the desired end, but when giving the first order, the Catechist must remember to raise his own eyes to the ceiling, and not keep them fixed upon the floor. This chorus-answering helps the younger children to conquer their nervousness and paves the way for individual answering. The children of the better class, not being accustomed to large class-rooms, are generally very timid about answering individually, and are frequently quite inaudible; but although the Catechist's patience may be sorely tried, he must never be harsh, but use every power to encourage them to answer more boldly.

The order of service will then be as follows:—

Invocation and Collect.

Hymn.

(i) Repetition of Church Catechism.

Hymn (2 verses).

(ii) Repetition of Set Questions.

Hymn (remaining verses).

(iii) Instruction.

First Prayers as in the Great Catechism.

(iv) Gospel and Homily.

Hymn (Collection).

Final Prayer and Blessing.

B. *The Instruction.*—The average Catechist will find it more difficult to retain the attention of the younger than that of the elder children. It is almost a pity that Apostolic order will not suffer a woman to teach in the Church, for the teacher of one of the lower standards in a boys' school would probably be the most successful in giving the Instruction in the Little Catechism. However, the Catechist must do his best, and must be above all things careful not to make any exercise of too long a duration.

Consequently it is well to insert a hymn after the opening Collect, and to divide the second hymn into two parts, singing two verses before the Set Questions and the remaining verses after them. This arrangement has been found in some places to be more conducive to order

than to place the repetition of the Church Catechism immediately after the Collect with a complete hymn after it, and another complete hymn after the Set Questions, but either arrangement may be followed. Not more than two hymns should be employed in either case, and only those hymns should be selected which the children know well. The object of the Instruction in the Little Catechism is to lay a solid foundation upon which a superstructure can afterwards be safely erected in the Great Catechism, without any danger of imposing too great a strain upon the foundations. The Catechists of the Little Catechism must be content to begin at the beginning and to impart fundamental truths. Doubtless it is more interesting to the Catechist to explain the nature of a Sacrament, or the meaning of Apostolical succession, than to teach the existence of God, the work of creation, the meaning of sin, the birth and early life of our Lord; but there really is the very greatest need of teaching these things in an intelligent way. Quite little children often think a great deal

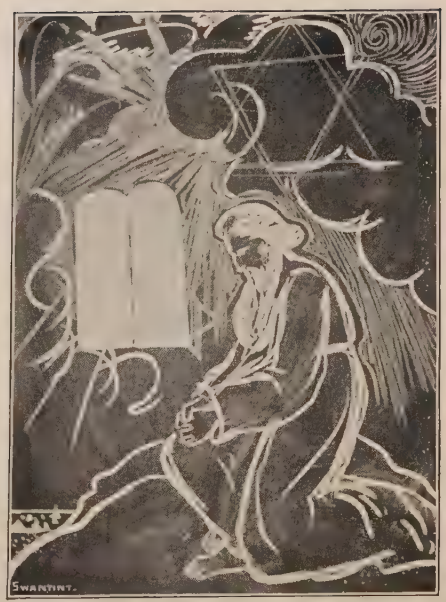
more than their elders imagine. A child of six or seven stands holding his father's hand, while his father listens for a few moments to the agnostic orator in Victoria or Hyde Park. Nobody supposes that the child listens, but on Monday morning he surprises the teacher of the Board Infant School by naïvely remarking, 'What I want to know is, Who was God's father?' It is by no means easy to teach these things well; we want to teach them in such a way as to implant ideas which are perfectly true as far as they go, and which will not receive rude shocks in after-life as the children advance in knowledge—*e.g.* we need not teach the children anything about scientific or critical theories of the Old Testament revelation; but we can approach these subjects from the standpoint of Higher Criticism, and take care to impart only such ideas as will not be upset by these theories when the children meet with them in later life.

It is not necessary to teach them anything about Evolution, which is a theory of the method of creation, the most plausible theory,

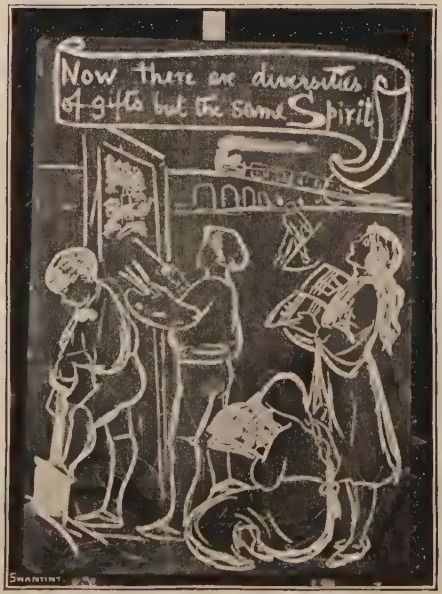
if you like, that has been advanced as yet; but after all only a theory, and one which does not affect the fact of creation. All that Genesis really insists on is the fact, not the method of creation; if we confine ourselves to impressing the fact that this world and everything in it once had a beginning, and that beginning came from God, then we shall have taught something which there will be no need for the children to unlearn in later life. We are really as ignorant as we ever were as to the origin of species, though of the history of the development of species we may possess wider knowledge. Similarly, if Old Testament stories (which upper class children as a rule only know through the medium of 'Line upon Line') be treated as a *præparatio Evangelica*, and stress be laid upon their moral truth, then the children's hold on religion will not be shaken when they are brought face to face with the question as to whether these stories are literal history or merely allegory; they will regard with complacency the question whether a certain psalm was written by David or by an

unknown gentleman styled J 5 as not affecting the Christian faith. In other words, their minds will be prepared to grasp the fact that the question of the authorship of the books of the Bible need not affect our faith in the truth of their contents. But, besides this, the Little Catechism should aim at teaching the children religious habits—*e.g.* to say their prayers night and morning, and what prayers to say, the duty of worship, and of worship as the object of church-going, the duty of Sunday observance, of grace before and after meals, and the like—habits which our Puritan forefathers, whatever else their defects, did try to inculcate in their children, but about which the modern parent is so often utterly negligent.

In giving the Instruction, a blackboard and easel will be found most useful. The heads of the lesson should be written in a bold hand upon it and then summed up at the end, the children reading each head aloud as the Catechist indicates it with the pointer. Pictures are also of great utility, but at present there are very few good Scripture pictures, and it



THE GIVING OF THE LAW.



LESSON FOR WHITSUNDAY.

is better to do without pictures altogether than to employ some that one could name. A series of twelve Old Testament and twelve New Testament pictures is shortly to be published by Messrs. Nelson and Sons (Paternoster Row, E.C.) which can be safely recommended.

If there is any artist among the congregation he may be asked to make outline sketches upon the blackboard, and possibly to make further permanent pictures illustrating the services of the Church—*e.g.* there might be three pictures illustrating Holy Baptism at different points of the service, or at any rate a single picture, and the Catechist must point out the various details, the god-parents, font, etc.

These pictures must not be too crowded, and each figure should as far as possible stand clear of the rest, so that the children do not confuse one figure with another as they very easily do. The arrangements of the chancel and other services may be illustrated in the same way.

This method of teaching by pictures is more

reverent than turning an actual service into an object-lesson, as is done in some French churches.

The Creed, the Lord's Prayer, and the Ten Commandments will form the basis of the Instruction in the Little Catechism in accordance with the directions of the baptismal service. A suggested scheme is given in Appendix I.

C. *The Homily.*—The Homily for the Little Catechism requires even more painstaking effort than the Instruction. As a rule, it will not be based upon the Gospel for the Day, though that Gospel should be read rather than any other passage of Scripture. The language must be simple, and the subjects such as have to do with the children's lives. Nothing can give the necessary insight for this save observation and study of little children, which can only be acquired with care and patience. The Homilies given by Mr. Johnston in *The Method of St. Sulpice for use in Sunday-schools* will serve as models for the best way to compose a homily for these little ones.

Other Exercises

From time to time a practice of the music used in the Catechism may be substituted either for the Instruction or for the Homily at the Catechist's discretion. It is a good plan to teach the words of the *Magnificat* and of some of the hymns by heart, and not merely the melody. There is more value in this than at first sight appears, as the practice, by cultivating the sense of rhythm, lends considerable aid to the cultivation of the sense of order, provided always that the exercise is conducted smartly and not in a perfunctory or slovenly way.

Registration.—The Great Register and Visiting Books will be kept in exactly the same manner as those of the Great Catechism, except that marks for Set Questions will take the place of marks for Analyses. The Question Register may be dispensed with, and the marks for Set Questions and for Church Catechism Questions may be entered in the Great Register directly from the slips of paper used for marking each Sunday afternoon.

Prizes should be given for the combined totals, and the standard so arranged that, although it is impossible to win a prize in a single quarter, it shall be fairly easy to do so half-yearly. The prizes need not be very costly—it is the honour which is mainly esteemed. It is far more efficacious to give numerous prizes of small value at short intervals, rather than fewer and more expensive prizes at long intervals. Medals should be given as in the Great Catechism for a year's unbroken attendance, and should always be worn at festivals.

The subjoined specimen set of questions upon an Instruction on the fifth article of the Creed, and a copy of a blackboard sketch illustrative of the Giving of the Law, as actually employed in a Little Catechism, may be found useful.

Set Questions

(i) How did they make sure that our Lord was dead?

A soldier pierced His heart with a spear.

(ii) What was done with our Lord's body?

Joseph of Arimathea buried it in a new tomb.

(iii) Where did our Lord's soul go?

Our Lord's soul went down into Hell.

(iv) What does Hell mean in the Creed?

Hell means the place where dead people's souls are.

(v) What did our Lord do in Hell?

Our Lord told the good news to the dead.

(vi) What was the good news?

That He had died to set them free.

CHAPTER X

THE RELATION OF THE CATECHISM TO THE SUNDAY-SCHOOL

THE primary object of a Sunday-school is, in the eyes of many parents, the provision of a shelter where their children may be kept out of mischief, as long as may be, without any cause for anxiety to themselves.

If their children incidentally acquire a few ideas about religion, they do not object; in fact they are rather pleased than otherwise; but they seek for their children not so much efficient teaching as friendly care. The school which provides this for the longest period is, on the whole, most acceptable.

Now the Catechism may effectively provide for the instruction of the children, but it only occupies one hour of the afternoon. If the system is to find favour in working-class

parishes, some provision must be made for the care of the children in the morning, or the Nonconformist Sunday-schools, with their doll services, flower services, orange parades, and other devices to make religion interesting, will secure the adherence of the bulk of the children, not on grounds of religion but of convenience. What provision for the religious needs of the children can we make in addition to the afternoon Catechism? The ideal, doubtless, would be for the children to accompany their parents to church in the morning, and take part in the united worship of the parish, which would be in itself quite sufficient tax upon their spiritual energies, and leave their minds fresh and clear for receiving instruction in the afternoon.

But we have to face things as they are, and however true it may be to say that the Church only recognises the presence of children at her public worship as an appendage to their parents, the fact remains that their parents do not, for the most part, attend the Church's services at all, or, if they do, merely attend

Evensong. Yet the Lord's Day was designed to serve a double purpose, to be a day on which every one should be free, first, to worship God, secondly, to take rest or recreation from the work of the week. An ounce of practice is worth a pound of theory. If we are to instil into the rising generation a truer conception of the purpose of the Lord's Day than the inverted notions of their parents, we shall best effect our aim by giving them an object-lesson in the right manner of its observance.

Is it really wonderful that we do lose the bulk of our children, when they leave Sunday-school, if we consider the dreary programme which they have learned, in most cases, to associate with Sunday?

In the majority of our parishes Sunday-school begins at ten o'clock and lasts until a quarter to eleven. Prayers, hymns, notices and marking of registers occupy about one-third of that time, leaving half an hour for a lesson of nebulous pietism from an untrained, and frequently unprepared, teacher, to whom

the half-hour is a petty martyrdom. Then follows a parade through the streets to church for service at eleven. The school generally occupies that part of the building from which it is most difficult either to see or hear readily what is going on, and there they remain till twelve or half-past twelve, according as they are set free before or after the sermon. Many of their elders find the service quite long enough, but these poor children have been undergoing the previous discipline of half an hour's Sunday-school.

The afternoon is but little brighter; the school reassembles at half-past two or a quarter to three. Another (sometimes the same) lesson is given, once more a parade to church, and a children's service ensues, lasting till four o'clock. What wonder if they say, when old enough to assert their independence, that they have had enough religion to last them for the rest of their life!

The first and most important habit which we have to inculcate is the practice of coming to church in the morning. We must teach

them to put worship in the first place, recreation in the second.

If we examine the methods at present in vogue, we find that they fall into two main classes. In some parishes the children are brought to church to join with their elders in the general service, whether this be Mattins, or the Holy Eucharist; in others a short service is held specially for the children, either a simple sung Eucharist, or a shortened form of Mattins with a brief address. In this latter case the Children's Church, as it is styled, is frequently held, not in the church itself, but in some parish hall or schoolroom, sometimes arranged to resemble a church as far as possible, sometimes left in naked simplicity to bear the same appearance of 'school' which it has borne all the week. This method is hardly likely to prove successful, either in impressing children with the idea of worship, or in leading them to regard the House of God as their home. On the contrary it suggests a religious lesson merely, and paves the way for the notion so common among the working-

classes, that the sole object of church-going is 'to get good,' to 'hear a sermon that will do me some good,' and so forth; in short, to receive instruction, not to worship.

Whatever provisions may be made for the children's public worship, it is of the first importance that the service should be held in the church itself and nowhere else. As a rule, therefore, there will not be much choice. Unless the parish possess a considerable staff of clergy, the children will have to attend the principal parochial service, and in the opinion of the present writer it is on the whole best that they should do so, but care should be taken that they are well placed, and can join in the service. The music ought in any case to be simple in the ordinary parish church, and although they may find the sermon somewhat tedious, the discipline will not harm them.

Many, however, whose experience claims our respectful attention, take a different view. The late Mr. Dolling, writing in the *Pilot* April 6th, 1901), after giving very practical

directions for what is generally styled a Children's Eucharist, adds: 'Of course, if we were living in an ideal Christian state, this method would be altogether wrong, and I know that many people fear special services for children on this account: they think that when the children have grown out of the children's *régime* they will be less likely to attend church, but if children only come with their parents, practically very few would come at all. I cannot myself see why, when you have in all secular things different arrangements for children, you should not have them in religious things, for they at any rate require milk and not strong meat. . . . If they have been taught that it is the duty of every Christian to be present at the offering of the Holy Eucharist every Sunday, they will not give up the habit when they come to take their place in the world as workers.' And again: 'You should, as it were, pass them from the infant school to the higher classes in religious teaching, before you pass them out into the broad world of liberty as full-grown Christians.'

This quotation incidentally opens up the question of the presence of children at the Holy Eucharist, about which there is considerable diversity of opinion, and the further question as to whether, granting the presence of the children at the Eucharist, it is desirable to hold a special service for them.

The discussion of these questions is in some measure outside the province of this book, which is concerned rather with the method than the matter of instruction. However, we may remark in passing that both the Baptismal service and the Church Catechism seem to imply the presence of children at the Eucharist, at any rate upon occasion. The Baptismal service, by directing the sponsors to take care that their godchildren hear sermons, implies their attendance at this service, because at this service alone does the Prayer Book enjoin a sermon. The Catechism, by its abrupt question, 'Why was the Sacrament of the Lord's Supper ordained?' assumes the children's familiarity with it, as a fact of the Christian life. Unfortunately the ordinary

Children's Eucharist provides, as a rule, no sermon, and very frequently discourages Communicants, which latter practice surely tends to give children a one-sided impression of the twofold end for which the Sacrament of the Lord's Supper was ordained, quite as much as the old-fashioned practice of dismissing them after the sermon. But surely a simple sung Eucharist might be celebrated at 9.30 A.M. in which both these features were preserved intact, for the old-fashioned practice of debarring the children from being present has hardly been successful in producing a generation of Communicants.

Probably it will be found in practice that different arrangements suit different parishes; in some churches—only very few, I fear—but in some there would not be sufficient accommodation for both the children and the ordinary adult congregation at the same service, but, if there is, it seems desirable in most cases that the children should join with their elders in the common worship of the parish.

If the music is too elaborate and the sermon too long, the remedy is obvious. Simplify your music, and shorten your sermon. Probably the adults, no less than the children, will rise up and call you blessed. Indeed a 'Children's Eucharist for grown-up people,' so to speak, would in most parishes be the ideal service.

But, whatever may be our divisions of opinion on these points, in one thing we shall agree, that it is of primary importance to inculcate the habit of coming to church in the morning, of putting worship in the first place, recreation in the second.

Are we then to have any Sunday-school at all? The children must meet somewhere previous to starting for church; shall they assemble a quarter of an hour before the time of service, have their attendance registered, and then proceed to the church? Or are we to allow a certain time to be spent in the school building, either before starting for the principal parochial service, or after their return from a special service of their own as the case

may be? Probably charity to their parents will induce us to arrange some means for employing them happily for a longer period in the morning than that which the actual service in church demands. In this case would not Sunday 'Play' be more in keeping with the spirit of the Fourth Commandment than Sunday 'School'? 'The very name itself,' says Mr. Stanley Ingram (*Our Empty Churches*, c. ix. p. 122), 'forbids to the mind of a child any such association of ideas as would bring them together. Indeed as a matter of fact you may trace to the union of the idea of School with Sunday the defection of many of your young children. The words come to be regarded in their minds as inseparable, and when they leave you it is with a feeling that their days of restraint are over, and that they assert their independence by refusing to submit to religious influences of any kind on the sacred day. . . . Personally I should be glad to see the very name of School, and all that it suggests, relegated to the working-days of the week. . . . It is a sentimental idea, I

fully admit, but you have studied children to very little purpose if you have never learned the large part played by sentiment in their young lives.'

If this be so, would it not be wiser to substitute quiet games, varied by the reading aloud of story-books, in place of the little sermons delivered by the average Sunday-school teacher to his class?

Such games as Draughts, Halma, Reversi, or the breathless interest of removing with steady hand light ivory slips from a heap without disturbing the rest, commonly known as Spellicans, will employ them happily without dissipating their mental energy. Still more valuable are boxes of cardboard letters, sold under the title of 'Word-making and Word-taking.' With these the teacher can make Texts or Catechism Questions and Answer for his children to decipher, and can in this way impart a great deal of valuable knowledge without exciting in their minds the least suspicion that they are in reality receiving instruction.

At first no doubt we should encounter a certain amount of misgiving on the part of teachers, and possibly of parents, but as a matter of fact the principle is already established in many Sunday-schools, in which the teachers, when they have exhausted the subject of their lesson, fill up the remaining time with the reading of Hans Andersen. The above proposal is but an extension of the principle; we need not employ indiscriminately any and every form of amusement, but, when we reflect how often in the past the Lord's Day, so far from being a day of rest and gladness, has been rendered a day of gloom and dulness to the children, would it not be wiser to anticipate and so prevent the inevitable reaction?

If any lesson at all be given, it should be confined to learning the text of the Church Catechism, and the more solid instruction rigidly reserved for the work of the afternoon. In some parishes where a Sunday-school is held in the morning, and a Catechism in the afternoon, the subject of the afternoon's in-

struction is taught in school in the morning and again in the Catechism in the afternoon. This attempt to sew a Catechism patch upon a Sunday-school garment will only produce the result predicted in Holy Writ. The subject will not be well taught in the morning; and in the afternoon the children will be tired of it. The Catechist will not have a fair chance, and then we shall be told that the Catechism is no improvement upon the old methods, 'at any rate in my parish.'

Yet in spite of Puritan scruples, the effort to teach children how to amuse themselves is of far greater religious value than may at first sight appear. It is extraordinary how little initiative the majority of adults possess in this direction, how dependent they are upon others for the profitable employment of their leisure moments. Half the drunkenness in the world arises from people's lack of resource, from their incapacity to find any other recreation. If we can only give our children a truer conception of the purpose of the Lord's Day, first for worship—worship at the Lord's own

Service, secondly for recreation—renewal of the powers of body and mind for the week's work, we shall have done a great deal to increase the knowledge of God and the maintenance of true religion and virtue.

CHAPTER XI

ON THE ORGANIZATION OF SUNDAY-SCHOOL IN PARISHES IN WHICH A CATECHISM IS DEEMED IMPRACTICAL

ALTHOUGH it may be possible to make an effective case for the Sunday-school, it is nevertheless much more difficult to make an effective Sunday-school. An efficient Sunday-school is certainly a very rare thing in the south of England, whatever claims may be put in for the north.

The Catechism and the Sunday-school are alike in this, that both depend very much on the man who directs them. No system can ever replace energy and foresight on the part of the individual who is the focus round which all the other forces in either system gather. Doubtless it is possible for a capable individual to render even the modern Sunday-school a

fairly useful factor of parish organization, but the same individual would be enabled to wield a far wider and far more intensive influence over the children of the parish, if only he were to bestow the same amount of time and trouble upon the formation of a Catechism.

As, however, there are a certain number of clergy who apparently share the view of Dr. Pusey (relative to another matter), viz. that you cannot teach an old dog new tricks, and who will more readily devote their time to improving a system which they know, rather than in embarking upon one which they have not proved, it may be worth while to consider the defects which are most obvious in the Sunday-school system and the best means of remedying them.

These defects may be considered under two heads:—

First, those which arise from the imperfect realisation of the aim of Sunday-school.

Secondly, those which arise from ignorance of school methods.

When Robert Raikes, the Gloucester printer, opened his first Sunday-school in 1781, his object was to give to the rough youth of his native city an opportunity of acquiring elementary knowledge of Reading, Writing, and Arithmetic. Incidentally he taught the principles of the Christian religion, but this was not the primary object of the school; the Bible being an easily procurable book, was made to serve the purpose of a school-reader quite as much as the purpose of imparting religious knowledge.

Now that the secular education of children is provided for by quite other means, the Robert Raikes type of Sunday-school has become superfluous, and only the name in reality survives.

The title 'school' suggests teaching; the object of a school is presumably to teach something or other. When this fact is kept in mind, and also that the object of a Sunday-school is to teach the Christian religion, it is possible to make it a fairly efficient instrument for so doing, though hardly ever so efficient

as the Catechism system, and at its best only reaching one portion of the child population, viz. those of the working-class and of the smaller tradesmen. But in many Sunday-schools the object is avowedly not so much to teach as to exercise a beneficial influence upon the children. Much is made of the advantage to the children of being brought into personal contact with the Sunday-school teacher, who will bring to bear a vague influence for good upon the children and incline them to habits of religion. The result is that your Sunday-school teachers are in the main well-intentioned but ill-instructed ladies, who staff the boys' school, as well as the girls', because few young men of any grit deem it good enough to give up their Sunday to the diffusion of an undenominational pietism. The influence of these good ladies, if they are not (as they often are) too patronising, may be, and indeed often is, beneficial to the girls, but as a rule only confirms the boys in the impression, derived from the habits of their fathers, that religion is something only fit for women and children. With

such Sunday-schools this handbook is not concerned. But even in many Sunday-schools whose ideal it is to impart religious instruction, the aim is not sufficiently kept in view, otherwise the prevalent defects in method would never be tolerated.

These defects may be grouped under five heads:—

(1) Unscientific division into classes.

(2) Unscientific and disorderly registration.

(3) Time and matter of instruction.

(4) Lack of equipment and preparation in class.

(5) Deficiencies of buildings and general plant.

(1) The most marked difference exists between Sunday-school and day-school in the composition of classes. In the Sunday-school, children are sorted into classes according to their age; in day-school, according to their intelligence.

Would it not be better to arrange your Sunday-school classes on the same basis as

the day-school, and to group the children according to their standard in day-school, at the same time not neglecting to take account of age? That is, it will be very detrimental to put a backward boy or girl with others very much below their age. Even in day-school, children are not infrequently put in standards rather above their capacity, because it would not only hurt their feelings, but really retard their development, if constantly kept among their juniors, and this is of greater importance in Sunday-school than it is in day-school.

(2) *Registers.*—In every Sunday-school there should be a Superintendent's Register which should contain not merely the marks for attendance, but in addition the marks given by the teacher for the lesson in class. This will, of course, necessitate some work for the superintendent during the week in copying the marks from the Class Register into the Superintendent's Register.

When the work of Sunday-school begins, the doors should be closed, and no late comers allowed to enter till after the roll has been

called. First should come prayers, then roll-call. The superintendent calls the names and marks the attendance; if he likes to carry two fountain pens, one with red and one with black ink, the early or late attendance can be marked in the same way as in day-school; otherwise he may give two marks for early, one for late attendance. These should be entered into the Attendance Register, unless the Superintendent's Register is specially made with sufficient columns to enter the marks from the Class Registers alongside of the attendance mark, in which case the attendance mark may be entered directly into the Great Register.

Otherwise, three kinds of registers must be employed: (1) an Attendance Register; (2) Class Registers; and (3) a Superintendent's Register or Great Register, in which the total attendance and class marks should be entered each week against the child's name. This register must be made up every week, if possible on Sunday evening, and a list of absentees to be visited written out.

The Class Registers should be given to each

teacher on entering the school, which should be always five minutes at least before the time of opening. This is always difficult to secure, but should be insisted upon. The Class Registers should be marked not at the sweet will of the teachers when their lesson is exhausted, but five minutes before the close, on the sound of the superintendent's bell, when the order to mark registers is given.

In some Sunday-schools, what is known as the 'star' system of registration prevails. Each child is provided with a quarterly attendance card, much like a Band of Hope card, which is stamped by the superintendent with a star in the space provided for morning and afternoon attendance.

The advantage claimed for this system is that the parents have a check upon the attendance of their children, and no dispute can arise at the time of Christmas teas and summer excursions, as the stamp cannot be forged by the children (as a matter of fact it can), and the child has a duplicate by which to check any error in the Register.

There is an American improvement upon this system (The Hammod Publishing Co., Milwaukee; Thos. Downie, 14 Paternoster Square, London, being the English agent), by which the child's name is written in the centre of the card, and the date-squares surround the edge. The superintendent has a bell-punch wherewith he marks the card like a 'bus ticket. Any one adopting this system is advised to make sure that the children are not well versed in Mark Twain, or he may be somewhat disconcerted by a lively chorus:

> 'Conductor, when you take the fare,
> Punch in the presence of the passenjare,'

as the inaugural hymn of this very up-to-date method.

(3) *Time and Matter of Instruction.*—There should be only one lesson given each Sunday, and a regular course of lessons should be arranged for six months at a time, arranged in an orderly sequence, not in the haphazard manner in which they are often given. If the attempt be made to give two lessons, one in

the morning and another in the afternoon, neither will be impressed, and the children will be positively nauseated with religion. If only one lesson be taught in both morning and afternoon, then in the afternoon the subject will have become stale and wearisome: the afternoon should be the time for instruction. The best arrangement is for the whole school to be brought to church in the morning, and the extra time spent in school be given up to quiet amusements. Teachers can exert a beneficial influence in this way quite as well as by giving a lesson. The lesson should be reserved for the afternoon. The custom of bringing the whole of the schools every Sunday afternoon to catechising in church is absolutely futile. It is a positive waste of time for any minister to attempt to instruct a body of children of such varying capacity. As a rule he does not try, but talks piously for a quarter of an hour or so, with an occasional question thrown in. This is a lamentable mistake; the school should be the place for teaching, and the object of the catechising in church to discover

and supplement, if necessary, the instruction that has been imparted. The school should therefore be arranged in four sections according to capacity. Each section should be brought to church once a month—*e.g.* infants on one Sunday, Standards I. and II. (boys and girls) the next, Standards III. and IV. the next, Standards V., VI., VII. and Bible classes the next.

The catechising should be an examination of one of the lessons given in school on the three Sundays previous; not on all three lessons, but on one of them, and it should not be known beforehand which of the three the Catechist intends to take in church, and marks should be assigned by the teachers to the children who answer well. If this lesson is known, probably the other two are also known. The work will not be very much less than that of the Catechism, and it will not be so effective, but some definite instruction may be imparted in this way.

(4) *Teachers.*—The fallacy that anybody is good enough to be a Sunday-school teacher is

unfortunately not yet dead: one wonders that it should be so, as with the advance of educational methods the contrast between the trained certificated day-school teacher and the untrained Sunday-school teacher becomes every day more marked. Children, whether consciously or unconsciously, compare the two, and make their verdict plain.

The main difficulty in Sunday-school work is to obtain an adequate supply of efficient teachers. In nearly every large Sunday-school there are three or four, but not one for each class; this is where one marked superiority of the Catechism is shown. Nearly every parish can supply a sufficient number of competent assistants for a Catechism, but in order to procure an adequate staff for the Sunday-school, the parson will have to manufacture teachers, and this is a slow process; and frequently, just as the process is complete, the teacher goes to live in another neighbourhood. Still it can be done in time. The teachers' preparation class, therefore, must be an instruction to the teacher not only on the matter, but also on the

method of the lesson to be given; and the superintendents should keep an eye (and ear) on the younger and less efficient teachers in school, and be ready to point out defects, after school is over, in a kindly manner.

But all this requires at least as much labour and skill on the part of the parson and the respective superintendents as does the work of a Catechism, if indeed it is not more difficult. The criticism, that at the teachers' class the parson gives the teachers talk, and the teachers give the children talk and water, is too frequently justified. Then we wonder why we do not retain our children after they leave the Sunday-school.

(5) *Defects of Buildings and Apparatus.*—This is too large a subject to enter into at length, as buildings vary so greatly. But in many schools the arrangement of classes is such that not even a fully qualified teacher could give a satisfactory lesson. Much more consideration should be given by superintendents to the arrangement of the floor space at their disposal, *e.g.* so that two teachers do not sit back to

back, with their respective classes facing each other, but the other way about if circumstances so require. The members of the class should be arranged so that every one of them should be well under the teacher's eye. If they are seated in desks, which are available for writing, part of the time spent in school on Sunday morning may be devoted to a brief written examination on the lesson of the previous Sunday, at any rate in the upper classes.

Blackboard lessons might also be arranged after the manner described in Chapter IX. with great profit. From time to time—*e.g.* twice in each quarter—meetings should be convened by each superintendent of his or her teachers, at which difficulties may be discussed and suggestions invited as to improvements in methods—*e.g.* the system of marking, and the promotion of general efficiency. Alterations in matters which affect both boys' and girls' schools, such as the scale of marks, should not be adopted, except with the approval of the workers in both schools, as it is better to have a uniform system. Very often teachers will

desire some alteration of detail, which is in itself quite immaterial, but which appears of great moment to its originator. If the majority are in favour of the change, it is well to adopt the suggestion, as the welfare of the whole depends upon the harmony of the workers, and nothing creates interest and enthusiasm in teachers so much as the feeling that they have a share in the management, and are not following a cut-and-dried system.

But if the parson is to carry out these suggestions, it necessitates considerable knowledge on his part of both the theory and practice of teaching. This knowledge will not come to him by the grace of God, but demands both time and study; nevertheless, the effort is worth making. Dr. Knox lays great stress on this in his recently published Lectures in the Divinity School at Cambridge, entitled *Pastors and Teachers*, a book containing many valuable counsels. And the knowledge gained from books must be supplemented by visits to the schools. Whether these are church or board schools, or rather (to use the

new term) 'provided schools,' the teachers will do all they can to help him, when they learn that his aim is to study school methods, and not to criticise their work.

Lastly, a lending library for teachers will prove of great utility. The books recommended for the Catechism of Perseverance, together with one or two on the art of teaching, will form the nucleus of such a library, to which others may be added from time to time, including some of a devotional, as well as those of a doctrinal, character.

CHAPTER XII

DISCIPLINE

THE maintenance of order is admittedly of supreme importance, whether in the Catechism or the Sunday-school; yet the very mention of Sunday-school in minds of most people connotes disorder and lack of discipline. That the clergy 'never can maintain order' is a widely prevalent notion, and too many of the clergy are ready to find in it an excuse for their own inefficiency; but there is no need that this should be so. If the Catechist will but adopt the same attitude towards the Catechism as did Dr. Arnold towards Rugby School, he will speedily find that it is quite possible to maintain order, and that his attendance register will not suffer thereby. 'It is not necessary,' said Dr. Arnold, 'that there should be five hundred, or two hundred, or

even fifty boys in Rugby School: it is necessary that those who are there should be Christians and gentlemen.'

All discipline depends mainly upon will-power; and will-power depends very largely upon physical condition. If the Catechist comes to his work in the afternoon already wearied out, there will not be good order in the Catechism. The maintenance of discipline makes larger demands upon the bodily strength than either physical or mental effort.

A weak-willed man, whatever be the cause of this weakness, will never make a strong disciplinarian, but a judicious economy and wise use of the will-power which he does possess, will frequently result in the maintenance of better order, than the blundering efforts of another man, whose strong will speedily degenerates into an impossible obstinacy.

The following hints on the maintenance of discipline are empirical rather than scientific: if any one desires to ascertain their scientific

basis, it may be found in such books as Professor James's *Talks to Teachers about Psychology*, *The Method of St. Sulpice* (chaps. v. (last §), vii. 6, and viii. 1-3), the late Sir Joshua Fitch's *Lectures on Teaching* (iv.), and other kindred works, which may be studied with profit by the Catechist.

Now, in the first place, it is essential to realise that in Catechism or Sunday-school the discipline has to be maintained more entirely by the employment of moral suasion, than in any other assembly of children. Punishments are practically impossible: the only serious penalty within our power is expulsion from the Catechism or Sunday-school, a penalty of which we shall naturally be reluctant to avail ourselves, as the children know full well. The really surprising feature about Sunday-school work is, that the order is as good as it is, when we recognise how slight is the authority which we wield. Punishments may be very rarely employed in a day-school; in a well-conducted school this will be the case, but the fact that

the head teacher has a discretionary power of punishment, is always in the background of the child's mind, and is a much larger factor in the maintenance of discipline than is commonly recognised.

It is well for the Catechist or Sunday-school superintendent to look facts in the face, and to realise how little there is of authority behind him, how little beyond the power of his own personality there is to help him. As a rule, it is the easiest possible thing for a boy or girl, after doing all they can to create disorder, to transfer himself or herself to the Nonconformist Sunday-school in the next street, and to receive a warm welcome.

Competition in religion is one of the greatest obstacles to discipline: a great point would be gained if the superintendents of the various children's meetings in any given locality would combine together, and agree not to receive children from another religious body without previous inquiry of the other superintendent concerned, as to the cause of such transference.

Moral suasion then is the only force on which we have to rely; but what is moral suasion? It is a fine-sounding phrase, but what does it exactly denote? Of what powers of the mind does it assume the existence? At what point does moral suasion cease to be moral suasion, and become moral compulsion? These are questions to which the writer for one has never been able to discover a satisfactory reply. Does it consist in a masterful manner or an eagle eye, or in tact or in anticipation of difficulties, or in the power of creating interest? These are all, no doubt, useful factors in the maintenance of discipline, but they are not qualities which we all possess, although they are qualities which we may in some degree acquire. Whether they constitute the power of moral suasion or no, is a question which we need not presume to decide, but it may be advantageous to discuss these qualities, and the way in which they may be acquired, and leave the definition of moral suasion to the philosophers.

First and foremost of these stands fore-

thought, previous consideration of the programme for the afternoon, the orders that we propose to give, and our power of carrying them out. To check the first beginnings of disorder, or rather not to allow occasions for disorder to arise, is the first essential for securing order. The conduct of the meeting needs to be thought out beforehand quite as much as the lines of our instruction. Just as the fact that the good teacher never gives an unpremeditated lesson, differentiates the good teacher from the bad, so the difference between a good and bad disciplinarian is marked by the fact, that the good disciplinarian never conducts a meeting of which he has not previously mapped out the entire scheme. If we come down to the Catechism, or Sunday-school, or Band of Hope meeting, not knowing what we intend to do, occasions of disorder will inevitably arise. We ought to have a programme arranged for every minute of the whole time, with every detail of the management carefully considered.

There is a right and beautiful way, and

there is a disorderly way of entering the church, of standing up and sitting down, of passing books, etc. If we want order we must devise a kind of drill, to ensure that all these details shall be promptly and accurately executed by the children. No detail, however trifling, is to be disregarded, or considered as beneath our notice. There are many ways in which the signal for these evolutions may be given, by the word of command, by the sound of a gong or claquoir, or in perfect silence by movement of the hand. This last method, however, is not to be recommended in large Catechisms, as the signal would not be equally visible to all the children, and they would not consequently carry out the movements with precision.

Not only, however, do these various methods of issuing a command need previous thought, still more do the commands themselves require careful consideration. Before giving any order, we need to reflect whether we are strong enough to enforce it with the resources at our command. Even expert teachers

occasionally forget this necessary caution, and find themselves in an awkward situation through forgetting that the circumstances of our Sunday work do not exactly resemble those of the week. We must therefore studiously avoid issuing orders which may provoke opposition, and which we cannot enforce without really damaging our authority, and in such cases devise means for attaining our object by a flanking movement, rather than by a frontal attack. But when we have given an order, we must insist on obedience, or there is an end of our influence and power of discipline. On the whole, it will be less damaging to our authority to carry through at all costs even an ill-judged command rather than to withdraw it; it is a choice of evils; but this is on the whole the lesser evil, and it may teach us to be more careful for the future as to the nature of the commands we issue. We must always remember to ask ourselves the question—What is likely to be the result, if I order this or that to be done?—and frame our injunctions in accordance with the answer.

Of almost equal importance with the nature of our commands is the tone and manner in which they are given. In giving any order, always assume that it will be promptly obeyed: it should be clear, firm, and concise. Both tone and manner should be quiet and authoritative, not blustering or bullying, but of such a nature as to convey the impression that we mean what we say, and that we expect attention to our words. It is possible sometimes to hear an order given in a tentative manner, which suggests that the speaker hardly expects its fulfilment, and would regard obedience as a special mercy for which he hardly dares to hope; a favour which, it is needless to say, under such circumstances, is never granted.

Children expect to be told what to do, though they naturally resent anything suggestive of bullying; and if they are told quietly and clearly what is expected of them, they generally fall into line half mechanically. And when we have given an order, our next business, if we would strengthen our

authority and establish discipline, is to take care that it is carried out precisely, and not to rest content with any half performance of it.

All this tends to create an orderly atmosphere, which will extend itself to the conduct of the children during the various exercises of the Catechism.

Of course, in order to maintain order there, the great point is to awaken and sustain the interest of the children in what is going forward; but there are sure to be some days on which we are not quite in our usual form, and talking or disturbance of some kind is sure to arise. How are we to deal with it? The first point is to detect the centre of disturbance; something is wrong in Row K. Who is the ringleader? (For there is invariably a ringleader.) It is not always easy to decide, and it would be disastrous to select the wrong child for rebuke. It would only create a sense of injustice in his mind, and a feeling of contempt for your lack of discernment in the mind of the real offender. The first thing to do is to let our

eyes travel along the row where the disorder is, until we are fairly sure as to the ringleader, and then fix him with our eye. This will very often be quite sufficient to restore order; but if not, Mr. Spencer Jones gives a useful illustration of the power of a little tact—how by the exercise of a little ingenuity we may suddenly address a question to the offender, drawn from the subject of which we are treating—'The foolish virgins were not ready, because they were not attending; that was the reason, wasn't it, Edward Jones—because they were not attending?'

If this fails, and the disturbance is shortly afterwards renewed, then keep the offender back after the dismissal of the Catechism, and speak to him or her privately. Here both tact and knowledge of the character of the particular child is needed.

What will appeal to one is often of no influence with another. As a general rule it is best to appeal to their good sense; to begin by asking how old they are, and what they think they come to the Catechism for, and

ought not a boy or girl of thirteen to have more sense than to defeat the very object for which they have come there, and so on. But it is impossible to go into details which may vary infinitely with the character of the child, and the nature of the offence. One useful rule should be kept in mind.

Speak to a boy sharply in public, and gently in private; speak to a girl gently in public, and severely in private.

(The foundations of this rule are set out at length in *The Method of St. Sulpice*, p. 110.)

Never rebuke a child publicly until you have warned him privately, unless the disorder is so great that the whole afternoon's work is imperilled.

This ought never to be the case, but it is possible that we may have come into an inheritance of disorder through no fault of our own, which it may take a few weeks to dispel.

In such cases the following formulæ will be found useful; they must be uttered gravely and deliberately:—

(1) When you have done coughing, we can begin.

(2) Who is the boy that is speaking?

(3) The next boy that speaks will have to stand out.

Any one of these will generally produce an instant lull. The third is the most potent. Professor James will tell us the psychological reason why nobody is willing to be the next boy.

To rebuke well is a most difficult task, and should always be after and not at the moment of the offence. It is a great mistake to treat all children in the same way; knowledge of temperament and tact (*i.e.* delicacy of touch) are the two most important factors in administering rebukes profitably.

The whole subject is treated most skilfully in *The Method of St. Sulpice*, a book which every Catechist should possess, and from which he should periodically refresh his memory; and very useful hints may be gathered from a Wesleyan book published by Morgan and Scott (Office of the *Christian*),

entitled *Children's Meetings and How to conduct them*, by Lucy Rider and Nellie Carman, which will be found of particular value for the Little Catechism.

Last, but not least, comes this counsel of perfection. Never get angry, or lose your self-possession, whatever happens. This is difficult, but not impossible, and is of the greatest influence especially among boys. Self-control is a virtue rather rare among them, and they respect it consequently all the more. Besides, it is natural to a boy to want to try the mettle of a new teacher, and to do all he can to provoke him, in order to see of what stuff he is made. If he finds that, with all his efforts, he fails to get a rise out of his teacher, he soon desists; in the first place there is no sport in it, and secondly, the display of self-control wins his respect. He regards you as a strange animal, he cannot quite tell what to make of you, but he recognises, and ultimately bows to, your superior strength.

It is impossible to treat of discipline exhaustively in one short chapter, and the Catechist will do well to study the books mentioned in the course of it, but it is hoped that these hints, based upon experience, may be found useful. Whether these things constitute moral suasion or no, is an open question; one thing is certain, they are a nervous strain.

CHAPTER XIII

THE CATECHISM OF PERSEVERANCE

IN order to carry out the Catechism system in its entirety, there should be a Catechism of Perseverance for those over fifteen years of age to develop further the instruction given in the Great Catechism. The importance of such Catechisms cannot be over-estimated. In them it would be possible to enter into difficulties which the young Communicant is sure to encounter before long among those into whose company the ordinary business of daily life brings him. Theological discussions are more common in the shop and the counting-house than we sometimes realise, and the present stage of education is in large measure responsible for the prevalent indifference to religion; for while our modern education has sufficiently developed the average man's in-

telligence for him to perceive and to be keenly alive to the difficulties and apparent contradictions of the Christian faith, it has not yet gone far enough to render him able to perceive the answer to them. Questions arising out of scientific research, questions of Higher Criticism, of moral responsibility, of political and social interests, meet him at every turn; he cannot shut his eyes to them, the daily papers, the magazines, the conversation of his friends all combine to thrust these questions upon his notice. And while there is an abundance of cheap and easily accessible literature containing attacks upon the faith, the apologetic and defensive literature is for the most part costly and inaccessible. While it is possible to get an edition of Haeckel's *Riddle of the Universe* for 6d., even such books as Bishop Gore's *Creed of the Christian, Prayer and the Lord's Prayer*, and Bishop Winnington Ingram's *Church Difficulties* cost 1s. 6d., and they are not nearly so widely known.[1]

[1] Since the above was written Macmillans have published in their sixpenny series Archdeacon Wilson's excellent *Problems of Religion and Science*.

Every parish church, even if it cannot establish a Catechism of Perseverance, should at least possess a lending library containing more than one copy of these books, together with a few more solid works, such as Canon MacColl's *Lectures on the Nicene Creed*, Lacey's *Elements of Christian Doctrine*, Gore's *Roman Catholic Claims*, Curteis's *Bampton Lectures on the Relation of the Church to Dissent*, Oxford House papers, and Church Historical Society's papers, and should not only possess them, but bring them before the notice of their young people and urge them to read them; 'forewarned is forearmed.' So far no parish in England, to the best of my knowledge and belief, has been able satisfactorily to establish a Catechism of Perseverance owing to the difficulty of fitting it in with other parochial arrangements.

The difficulty is further enhanced by the consideration that it is desirable to have separate Catechisms of Perseverance—one for girls, another for young men.

In France indeed, even in the Great Cate-

chism, in town parishes separate Catechisms are held for girls and boys, and there is a good deal to be said for this arrangement. One difficulty of the Great Catechism is that girls develop more quickly than boys, and will generally answer questions more intelligently and write better analyses than boys. This has a certain prohibitory effect on the attendance of the boys in Catechisms where both are united, because a boy is always profoundly impressed with a sense of his own superiority, and is very reluctant to appear inferior before the girls.

In France the Perseverance Catechisms are generally held on a Sunday, either in the morning or afternoon. The exercises are not different from those of the Great Catechism, and every effort is made to render them interesting and agreeable.

Members are encouraged to ask questions on points of the instruction which they have not grasped or which have not been fully treated. In England it will probably be found best to let this take the place of the Catechist

asking questions of the members. Consequently the first exercise of the Perseverance will be 'The Answering of Questions' rather than 'The Questioning,' followed by the reading of the best Analysis. The list of marks need not be read. These questions should be written down by the Catechist and answered the following Sunday. If he attempts to answer there and then, time will be wasted, and his answer will be neither concise nor clear.

In England some experiments have been made of holding Catechisms on a week-day evening; the tendency of these Catechisms has been to degenerate into the ordinary parish guild, meeting once a month, but retaining the title of the Perseverance.

A Catechism of Perseverance, if it is to be successful, must be held weekly, and if possible on Sunday. Although a Catechism of Perseverance for girls might be found practical, if held on a week-day, that for youths must be on the Sunday if it is to have any chance of success. And the overwhelming difficulty

so far has been how to find a time and place for this exercise, important as it is, amid the many other claims on the time and energy of the clergy upon Sunday.

To hold the Catechisms of Perseverance after Evensong on Sunday argues an amount of energy and interest on the part of clergy and laity alike, for which the physical strength of either is seldom adequate.

If there is a theological layman in the parish equal to the task, the Perseverance might possibly be held at 4 P.M. in the church immediately after the Great Catechism, but the number of parishes containing a layman sufficiently competent is probably far too small for this to be regarded as a general solution of the difficulty.

Might it not, however, be possible to substitute the Catechism of Perseverance for the ordinary sermon at Sunday Evensong?

The Prayer Book itself nowhere enjoins a sermon at Evensong; on the other hand, the Rubric after the Catechism does enjoin

catechetical instruction immediately after the Second Lesson.

The order of events would then be somewhat as follows:—

The members of the Perseverance, furnished with pencil and note-book, would be seated in the forefront of the church on either side, in the immediate vicinity of the pulpit; the rest of the congregation being in the vacant seats in the other parts of the church. Immediately after the Second Lesson the Catechist would enter the pulpit, and the exercise would fall into three stages:

(1) He would read out a reply to any questions that may have been asked relative to the subject of the instruction given two Sundays ago.

(2) He would read the best Analysis of the previous Sunday's instruction. (The name of the writer need not be mentioned, if the writer so preferred.)

(3) He would then proceed to give the instruction. The members of the Perseverance would take notes, as in the

Great Catechism, and the rest of the congregation would listen.

The Gospel and Homily would of course disappear, but the most important feature of the Catechism would be preserved.

Probably this method would be found quite as interesting to the ordinary evening congregation, and a great deal more edifying than the average Sunday-night sermon.

The chief difficulty of the method would be its inauguration. It is of course obvious that it could not be started at once; it would be next door to impossible to get young men and women to come to take notes and write Analyses, unless they had as children been accustomed to the methods of the Great Catechism.

To make the attempt, until a Great Catechism had been established five or six years in any parish, would be only to court failure.

Even then it would not be easy to upset the tradition of the 'popular' sermon; but with the aid of the more vigorous senior members of the Great Catechism, as a nucleus for the

Perseverance Catechism, it might be accomplished, probably with profit to all concerned.

'It is ill preaching to an uncatechised congregation,' says an eighteenth-century writer. Surely this is the reason why sermons fall so flat, and are productive of so little good because they are addressed to congregations, the bulk of whom do not even know what their religion is.

To substitute the Perseverance Catechism for the 'popular' sermon at Evensong might be the means not merely of training up an instructed congregation for the future, but also do something, in the case of those who are merely listeners, to repair the lamentable neglect of the past.

CHAPTER XIV

OF CLUBS IN CONNECTION WITH THE CATECHISM; AND OF WEEK-DAY CATECHISMS

Of Clubs in Connection with the Catechism

IT has been said (with how much truth the present writer dares not decide) that the first step in the process of moral suasion is *captatio benevolentiæ*, or the gaining of the goodwill of those whom you desire to influence.

At any rate we all know that it is not possible to influence very much either adults or children who are strangers to us. The Sunday-school generally owes what influence it does possess to the facilities of intercourse with their pupils afforded to teachers in Band of Hope meetings, clubs, institutes, and the like. Similarly, the more opportunity there is for the officers of the Catechism to mingle

with the children, the better they will get to know their respective dispositions and characters, and the greater chance will they have of doing effective work on the Sunday.

Catechism clubs are not essential to the work of a Catechism, but they are a most valuable adjunct for the reasons stated above. It is very difficult to retain boys in the Great Catechism after they have reached the age of fourteen unless they have a club. Whether the same difficulty would be found in parishes which possessed a Catechism of Perseverance, or no, it is impossible to say at present, as there is no available evidence. Now two theories as to parish clubs and the conditions of membership exist, each with its own band of supporters.

First, there is the system which its opponents generally describe as that of test clubs—*i.e.* clubs in which one condition of membership is that every member must attend church twice on Sunday, or make his communion once a month, etc.

Secondly, there is the free and open club

that invites every Tom, Dick, and Harry to join, in the hope of influencing them one by one and getting them first into a Bible-class, then to church, etc. Each theory has its *pros* and *cons*.

On the one hand, to bribe people to come to church and to Holy Communion by offering them the advantages of clubs and other privileges is only to manufacture hypocrites.

On the other hand, where is the sense of a St. George's Football Club, the members of which are never seen inside St. George's Church? Why should the church be at pains to provide healthy amusement for the lads of the neighbourhood? A work which might indeed be very suitably undertaken by the parish or borough council, but which can hardly be considered a duty incumbent upon the church.

Besides, how often is the free and open club successful in its aims? Does not one rotten apple in a basket, as a rule, corrupt the rest, and not *vice versâ*? Does not the free and open club tend to create the impression

that we do not expect its members to be religious?

Surely it is possible to steer some middle course between the Scylla of a test club and the Charybdis of an undenominational club.

Now it has been found in practice, in one or two parishes, that the best method is to provide two clubs, one for boys, one for girls, who are *bonâ fide* members of the Great Catechism. These are the boys and girls for whom primarily we want to provide; not indeed that we wish to neglect the others, but, recognising that our powers are limited, it is well to strengthen our stakes before we lengthen our cords.

Who then are *bonâ fide* members of the Catechism? How are we to ensure that our Catechism clubs are not practically test clubs, and simply a bait to induce children to join the Catechism? By a very simple expedient: by not allowing any one to join the Catechism club until he or she has been a member of the Catechism in regular attendance for a month

or six weeks. If a child desires to join the Catechism merely in order to secure the privileges of the club, the desire will not be sufficiently strong to cause him to attend the Catechism regularly for that period; his attendance will break down at the third or fourth Sunday, before he is eligible for membership of the club.

In two parishes where this experiment has been tried, a month has been found a sufficient period of probation—six weeks would probably be sufficient anywhere.

Care must be taken that no boys under thirteen years of age be admitted into the club. The Band of Hope, or the Happy Evenings Association, will provide all that is necessary in the way of recreation for the younger boys, while their premature admission into the Boys' Club would effectively wreck the club, and so impair the work of the Catechism.

With the recreation to be provided in such clubs this handbook is not concerned, but a list of rules is subjoined which have stood the

test of experience, and so may be found a useful model.

RULES OF MEMBERSHIP

1. The Club shall consist of boys (between 13 and 17) who belong to the Catechism of St. ——.

2. The President and Officers shall have power to admit boys into the Club, with the consent of their parents.

3. A probation of two months shall be served by each boy before he becomes a full member. A probationer shall not take part in excursions or be elected as a member of cricket or football team.

4. A probationer can be elected as full member if the President and Officers shall agree that he has kept his rule of conduct. Probationers and members shall pay 1d. each week, and probationers an entrance fee of 6d.

5. Any member in arrears with his subscription shall pay ½d. fine for the first fortnight, and a fine of 1d. a week after, except in cases of unavoidable absence. Members who are eight weeks in arrears shall cease to belong to the Club.

RULES OF CONDUCT

1. Perfect obedience to those set over them.

2. Language and general conduct such as befits a Christian boy.

3. Quietness and careful handling of Club properties.

4. Brotherly kindness to all, especially to fellow-members of the Club.

Week-day Catechisms

In some parishes a Catechism is held during the week, either in addition to the Sunday Catechism, or to supplement the old-fashioned system of Sunday-school and Children's Service which still holds the field on that day.

These week-day Catechisms are generally held either on Wednesday evening at half-past five or six o'clock, or more frequently on Saturday morning, and are sometimes known as Saturday-schools.

On the whole this plan is not to be recommended—at any rate in those parishes where the Catechism is established on Sunday.

In other parishes there may be something to be urged on their behalf, especially if the children attend 'board,' *alias* 'provided,' schools in which undenominationalism holds sway. But even in this case they are not of much avail. It is the experience of many clergy that in working-class parishes, if these

Catechisms are held on Saturday, it is seldom possible to secure the attendance of children who are above Standard IV., as they are for the most part needed at home, or else are employed in shops. Consequently only the younger children attend, for whom this additional instruction is less necessary, as the deeper treatment of any subject is beyond their capacity.

On the other hand, if these Catechisms are held on Wednesday or Thursday evening, we cannot expect to retain children who have been in school all day, for more than half an hour. Since it is impossible to compress the three principal exercises into this space of time, the Catechism ceases to be a Catechism, strictly speaking, and becomes merely an Instruction. Moreover, it is quite possible to have too much even of a good thing, and to impair the effect of our Sunday work by that of Saturday. In reply to this it is sometimes urged that, if this be so, then Church schools are *ipso facto* condemned. This argument would have some force if no religious instruc-

tion at all were given in our State schools, but this is not the case. Scripture lessons are given—and very good Scripture lessons as far as they go—lessons, too, which frequently exceed the limits desired by undenominationalists, though even then unsatisfactory to churchmen. If you repeat these lessons, though with fuller explanation, the children find it somewhat tedious; if you keep to the Church Catechism, you diminish the Sunday interest. In Church schools there is rarely a lesson on the explanation of Catechism more than once a week, though, of course, the Scripture lessons are utilised to give point and emphasis to doctrinal as well as moral teaching; and in parishes where there are well-ordered day-schools, it is by no means certain but that our Roman Catholic brethren are right in deeming even the Sunday Catechism superfluous as far as the elementary school children are concerned.

In parishes where the children are mostly of a higher social standing attending private schools, which, though nominally Church, are

practically undenominational schools owing to the many factions within our borders, there is more to be said for the practice if there be no Catechism on Sunday. The late Canon Murray conducted a class of this description with some success at Chislehurst.

The Rubric directs the Parish Priest to catechise on Holy Days as well as on Sundays. This may well be done, and the children may be urged to attend Evensong on these days, and marks may be assigned for such attendance. A short instruction on the event commemorated should be given after the Second Lesson. This practice will accustom the minds of the children to the idea of the observance of Holy Days, and will pave the way for a Catechism of Perseverance, but is not at all the same thing as the establishment of a formal week-day Catechism.

On the whole, we may fairly assume that an efficient Catechism on Sunday will provide all the instruction necessary. As the vine-dresser told St. Francis de Sales, 'A pint pot will not

hold more than a pint, however much you pour into it': the intellectual and spiritual capacity of children is limited, and if anything is to be done for them during the week, it had far better take the form of amusement.

APPENDIX I

SCHEMES OF INSTRUCTION

INSTRUCTIONS ON THE CHURCH CATECHISM ARRANGED FOR A THREE YEARS' COURSE

SECTION I

1. Introduction on the Title, 'A Catechism,' etc.
2. The Christian Name.
3. The Covenant.
4. Member of Christ.
5. Child of God.
6. Inheritor of the Kingdom of Heaven.
7. They did promise and vow.
8. That I should renounce the Devil.
9. The World.
10. The Flesh.
11. Faith.
12. Obedience.
13. The Obligations of Baptism.
14. This state of Salvation.
15. Revision (most probably occupying two Sundays).

SECTION II

16. Introduction on Creeds.
17. I believe in God.

18. The Father.
19. Almighty, Maker of Heaven and Earth.
20. Jesus.
21. Christ.
22. His Only Son.
23. Our Lord.
24. Conceived by the Holy Ghost.
25. Born of the Virgin Mary.
26. Suffered.
27. Was Crucified.
28. Dead and Buried.
29. The Descent into Hell.
30. The Resurrection.
31. The Ascension.
32. The Session at the Right Hand.
33. The Holy Ghost.
34. The Church—(1) A Society.
35. „ (2) Four Notes.
36. „ (3) The Apostolic Ministry.
37. „ (4) National Churches.
38. The Communion of Saints.
39. The Forgiveness of Sins.
40. The Resurrection of the Body.
41. The Life Everlasting.
42. The Holy Trinity—Doctrine.
43. The Work of the Holy Trinity—(1) Creation.
44. „ „ (2) Redemption.
45. „ „ (3) Sanctification.

SECTION III

46. Introduction—the same which God spake.
47. Commandment I. compared with the Duty.
48. „ II. (*a*) „ „
49. „ II. (*b*) „ „
50. „ III. „ „

51. Commandment IV. (*a*) compared with the Duty.
52. „ IV. (*b*) „ „
53. „ IV. (*c*) „ „
54. Revision of Duty to God.
55. Commandment VI. compared with the Duty.
56. „ VII. „ „
57. „ VIII. „ „
58. „ VIII. „ „
59. „ IX. „ „
60. „ X. (*a*) „ „
61. „ X. (*b*) „ „
62. Revision of Duty to Neighbour.
63. Revision (continued).
64. Revision (continued).

SECTION IV

65. Prayer.
66. Special Grace.
67. Leading Thought of the Lord's Prayer.
68. Plan of the Lord's Prayer.
69. The Address.
70. The First Petition.
71. The Second „
72. The Third „
73. Revision.
74. The Fourth Petition.
75. The Fifth „
76. The Sixth „
77. The Seventh „
78. Amen.
79. Revision.
80. Liturgical Use of the Lord's Prayer.

SECTION V

81. Sacraments—General Idea.
82. The Number of the Sacraments.

83. Salvation (Present—Final).
84. Grace (Habitual—Actual).
85. Prayer and the Sacraments in their respective Relation to Grace.
86. The Outward Visible Sign. } The Two Parts.
87. The Inward Spiritual Grace. }
88. The Outward both the Means and Pledge of the Inward.
89. Holy Baptism—the Outward Sign (Matter, Form, Minister).
90. Holy Baptism—the Inward (*a*) a Death unto Sin.
91. „ „ (*b*) a New Birth.
92. Right Dispositions—(*a*) Repentance.
93. „ „ (*b*) Faith.
94. Reasonableness of Infant Baptism.
95. Revision.
96. The Twofold End of the Lord's Supper.
97. The Sacrifice—Worship.
98. The Feast on the Sacrifice—Communion.
99. The Sign of the Thing received.
100. The Thing Itself.
101. The Benefits or Virtue of the Thing received.
102. Requirements—(*a*) Self-examination.
103. „ (*b*) Purpose of Amendment.
104. „ (*c*) Lively Faith.
105. „ (*d*) Thankfulness.
106. „ (*e*) Love.
107. Other Titles of this Sacrament.
108. Revision.

This Scheme of Instruction thus provides one hundred and eight Instructions on the Church Catechism, or thirty-six for each of the three years. If we deduct four Sundays during which the Catechism is closed, and four more for Quarterly Festivals, there remain eight more Sundays in each year for which Instructions

have to be provided. On the first Sunday of each year there should always be an Instruction on 'How to take Notes for an Analysis,' for the benefit of those who have just come up from the Little Catechism.

An Instruction on Confirmation should also be given every year, shortly before Confirmation Classes begin, suspending the course for that Sunday.

Probably most clergy will also like to give an Instruction on Foreign Missions on another Sunday, and some public event, such as the Coronation, or the Consecration of a new Bishop, will form a subject for another Sunday. There will still remain, however, four Sundays in each year to be filled.

The following insertions may be profitably made in the above course at the Catechists' discretion :—

I. After the Baptismal Covenant.
   (1) Conversion.
   (2) Rule of Life (directions as to Prayers, etc.).
   (3) C.E.T.S.

II. After the Creed.
   (4) The Christian Year.
   (5) Observance of sacred Seasons—Advent, Lent, etc.
   (6) Our Parish Church.
   (7) The Bible.

III. After the Decalogue.
   (8) The Sermon on the Mount.

IV. After the Lord's Prayer.
   (9) Public Prayer : Set Forms and Times.
   (10) „ Ornaments and Vestments.
   (11) The Book of Common Prayer.

V. After the Sacraments.
   (12) Church History : The Acts and Early Church.
   (13) „ „ Conversion of England.

(14) Church History: Mediæval.
(15) „ „ The Reformation.
(16) The Baptismal or Communion Services.

Many other kindred topics will naturally suggest themselves.

SUGGESTED SCHEME OF A TWO YEARS' COURSE FOR THE LITTLE CATECHISM

First Year

The Creed—

1. I believe in God.
2. The Father Almighty (All-ruling).
3. Maker of Heaven and Earth (Creation).
4. Revision.
5. And in Jesus.
6. Christ (Prophet, Priest, King).
7. His only Son, our Lord.
8. Conceived by the Holy Ghost (the Annunciation).
9. Born of the Virgin Mary (the first Christmas Day).
10. Revision.
11. Suffered under Pontius Pilate (Gethsemane, Trial, Crown of Thorns).
12. Was Crucified (Nailing, Soldiers, Darkness, Seven Words—not in detail, Title over the Cross).
13. Dead and Buried (Earthquake, Pierced Side, Joseph of Arimathea).
14. He went down into Hades.
15. The Resurrection—Easter.
16. Revision.
17. The Ascension.
18. The Place of Honour.
19. The Judgment of the Living and the Dead.
20. Revision.
21. The Holy Ghost.

22. The Church—God's Family.
23. The Joining together in one of those who have been baptized, and who are trying to lead, or who have led, holy lives.
24. Revision.
25. The Forgiveness of Sins.
26. The Resurrection of our Bodies.
27. The Life Everlasting.
28. Amen.
29. Revision.
30. The Ark.
31. The Sacrifice of Isaac.
32. The Life of Joseph—his Dreams.
33. Sold into Egypt.
34. In Prison.
35. Pharaoh's Dreams.
36. His Brothers' Visits.
37. He makes himself known, and sends for Jacob.
38. The Birth of Moses.
39. His Flight to Midian.
40. The Burning Bush.
41. The two Signs.
42. The first three Plagues.
43. Next three „
44. Next three „
45. Last Plague and Passover.

(In this Scheme of the forty-eight Sundays in the Catechism Year, it is proposed to leave four vacant for Festivals, and two or three for special purposes; thus the beginning of the second year would be reached in any case at Lesson 45.)

46. The Crossing of the Red Sea.
47. The Giving of the Law.
48. Commandment I.
49. „ II.
50. „ III.

51. Commandment IV.
52. Revision.
53. Commandment V.
54. „ VI.
55. „ VII.
56. „ VIII.
57. „ IX.
58. „ X.
59. Revision.
60. Revision.
61. Vision of Zacharias and Birth of St. John Baptist.
62. Preaching of St. John the Baptist.
63. The Baptism of our Lord.
64. The First Miracle.
65. The Twelve Apostles.
66. The Feeding of the Five Thousand.
67. An easy Parable.
68. The Transfiguration.
69. The Meaning of Prayer.
70. Our Father.
71. Heaven, *i.e.* where Love exists.
72. First Petition.
73. Second „
74. Third „
75. Revision.
76. Fourth Petition.
77. Fifth „
78. Sixth „
79. Seventh „
80. Ending.
81. Revision.
82. Our Church and the Things in it.
83. A Simple Lesson on Baptism.
84. The Institution of the Lord's Supper.
85. The Good Shepherd.
86. The Ministers of the Church.

87. Why we go to Church.
88. Why we come to Catechism.

In this Scheme a lesson is suggested for every Sunday of the Catechism Year which is available for instruction. Such lessons as the Wise Men, the Flight into Egypt, the Presentation, might easily be worked into the Homily about the time of these Feasts. It is hoped that at least one Sunday in the year be made a special one on behalf of Missions. An idol makes a good object-lesson. If there is not such a special Sunday, the Catechist must be careful to make this topic prominent in his instructions on the Church, on the Second Commandment, and on the Second Petition of the Lord's Prayer.

APPENDIX II

BOOKS USEFUL TO THE CATECHIST

GENERAL

1. **The Method of St. Sulpice.** (English Translation.) Griffith, Farran & Browne. 3s. 6d.
2. **The Clergy and the Catechism.** Rev. SPENCER JONES. Skeffington. 3s. 6d.
3. **The Teacher and the Child.** H. THISELTON MARK. T. Fisher Unwin. 1s. 6d. net.
4. **Lectures on Teaching.** Sir JOSHUA FITCH. Cambridge University Press. 5s.
5. **Talks to Teachers about Psychology.** Prof. WM. JAMES. Longmans & Co. 4s. 6d.
6. **Pastors and Teachers.** Bishop KNOX of Coventry. Longmans & Co. 5s. net.
7. **Children's Meetings and How to Conduct Them.** LUCY RIDER and NELLIE CARMAN. Morgan & Scott. Most valuable for the Little Catechism. Paper, 2s.; cloth, 2s. 6d.
8. **The Ministry of Catechising.** (English Translation.) Mgr. DUPANLOUP. Griffith, Farran & Co. 7s. 6d.
9. **The Child.** (Translated by KATE ANDERSON.) Mgr. DUPANLOUP. M'Glasher & Gill, Dublin. 3s. 6d.

GREAT CATECHISM

A. QUESTIONING

1. **A Longer Catechism.** Rev. H. E. HALL. W. Knott. Price 4d.
2. **The Goodwill Catechism.** Rev. J. G. ADDERLEY. *Goodwill* Office, 3 Paternoster Buildings, E.C.
3. **The Greater Catechism at Work in a Large Town Parish.** Rt. Rev. ARTHUR CHANDLER. Mowbray & Co. 1s. 6d.
4. **Gradual Catechising.** Rev. J. N. SHEARMAN. Griffith, Farran & Co. 3s. 6d.
5. **The Gradual Catechism.** Masters & Co. 4d.
6. **The Church Teacher's Manual.** Rev. M. F. SADLER. Geo. Bell & Sons. 2s. 6d.
7. **The Marlborough Catechism.** Bishop MYLNE. Mowbray & Co. 1s. net.

B. INSTRUCTION

1. **The Church Catechism.** Rev. A. W. ROBINSON. Cambridge University Press. 2s.
2. **The King's Book.** Edited by Rev. E. T. M. WALKER. W. Knott. 2s. 6d. net.
3. **Lessons and Catechisings on the Catechism.** FLORENCE LONGRIDGE. A. R. Mowbray & Co. 4s. 6d.
4. **The Laws of Eternal Life.** Rev. S. D. HEADLAM. Frederick Verinder, 376 Strand. 2s.
5. **The Prayer Book.** Rev. Preb. BERNARD REYNOLDS. Rivingtons (Handbooks to Bible and Prayer Book).

4s. 6d. *N.B.*—All the other volumes (2s. 6d. each) of this series are very useful, particularly for the Blackboard Summaries.

6. **The Ten Commandments.** Dr. R. W. DALE. Hodder & Stoughton. 5s.

7. **St. Paul's Manual of Christian Doctrine** (Senior Grade). Masters & Co. 1s. 6d.

8. **Sunday-school Lessons.** (Five Sets.) Ven. Archdeacon WILSON. *The Northern Churchman* Office, Piccadilly, Manchester. 1s. 6d. each.

9. **Notes of Catechisings.** Rev. G. W. HERBERT. Mowbray & Co. 3s. 6d.

10. **A Classbook of the Catechism.** Rev. G. F. MACLEAR. Macmillan. 2s. 6d.

11. **Letters to a Godson.** Rev. CYRIL BICKERSTETH. Mowbray. 3s. 6d. net.

12. **Catechising on the Catechism.** Rev. J. E. DENISON. Sonnenschein. 2s. 6d.

C. HOMILIES

1. **Tools for Teachers.** WM. MOODIE. Eliot Stock. 5s.

2. **Martyrs and Saints of the First Twelve Centuries.** Mrs. JAMESON. S.P.C.K. 3s. 6d.

3. **Sacred and Legendary Art.** Mrs. JAMESON. Longmans. 20s. net.

4. **The Story-books of Little Gidding.** Edited by E. CRUWYS SHARLAND. Seeley & Co. 6s.

5. **The Boy and the Angel.** Rev. JOHN BYLES. T. Fisher Unwin. 2s. 6d.

6. **The Pilgrim's Progress.** 1s.

7. **Sandford and Merton.** 1s.
8. **Malory's Morte d'Arthur.** 6d.
9. **The Lives of the Saints** (any Edition).

LITTLE CATECHISM

1. **First Catechisms for the Children of the Church.** Church Extension Association, Paternoster Row. 1d. each.
2. **A Simple Explanation of the Church Catechism.** Mrs. C. D. FRANCIS. S.P.C.K. 1d.

Books by Rev. E. A. OSBORNE—

3. **The Children's Faith.** (Creed.)
4. **The Children's Saviour.** (New Testament.)
5. **The Saviour King.** (Old Testament.) Longmans & Co. 2s. 6d. each.
6. **The School of Christ.** (Commandments and Lord's Prayer.) WILMOT BUXTON. Skeffington. 3s. 6d.
7. **Stories on the Catechism.** C. A. JONES. S.P.C.K. 1s. 6d.
8. **Golden Nails.** Rev. GEO. MILLIGAN. Oliphant Anderson & Ferrier. 1s. 6d.
9. **The Method of St. Sulpice for Use in Sunday Schools.** Rev. R. E. JOHNSTON. 1s. 6d.

CATECHISM OF PERSEVERANCE, OR SUNDAY-SCHOOL TEACHERS' LIBRARY

1. **The Creed of the Christian.** 1s. 6d.
2. **Prayer and the Lord's Prayer.** Rt. Rev. CHARLES GORE. Wells, Gardner, & Darton. 1s. 6d.
3. **The King's Book.** W. KNOTT. 2s. 6d. net.

4. **The Faith of the Gospel.** Canon A. J. MASON. Rivingtons. 3s. net.

5. **Roman Catholic Claims.** Rt. Rev. CHARLES GORE. Longmans. 3s. 6d.

Books by BISHOP OF LONDON—

6. **Church Difficulties.**

7. **New Testament Difficulties.**

8. **Old Testament Difficulties.** S.P.C.K. 6d. each.

9. **Oxford House Papers.** Longmans & Co. 2s. net per volume.

10. **Church Historical Society Papers.** S.P.C.K. 6d. each. Also in volumes.

11. **Problems of Christianity and Scepticism.** Rev. A. J. HARRISON. Longmans & Co. 7s. 6d.

12. **Dissent in its Relation to the Church of England.** Canon G. H. CURTEIS. Macmillan & Co. 7s. 6d.

13. **Church Doctrine—Bible Truth.** Rev. M. F. SADLER. Geo. Bell & Sons. 3s. 6d.

Oxford Church Text-Books Series—

14. **Early Christian Doctrine.**

15. **History of the Book of Common Prayer.**

16. **The Articles of the Church of England.** (2 vols.) Rivingtons. 1s. each.

17. **The Elements of Christian Doctrine.** Rev. T. A. LACEY. Rivingtons. 5s. net.

18. **Lux Mundi.** Murray. 6s.

19. **History of the Church of England.** H. O. WAKEMAN. Rivingtons. 7s. 6d.

20. **The Thirty-nine Articles.** Bishop FORBES. Parker & Co. 9s. net.

21. **Penny History of the Church of England.** Dr. JESSOP. S.P.C.K.

22. **Christianity in Relation to Science and Morals.** Canon MACCOLL. Longmans. 6s.

23. **Problems of Religion and Science.** Archdeacon WILSON. Macmillan. 6d.

24. **Primer of Teaching, with special reference to Sunday-school Work.** Prof. J. ADAMS. T. & T. Clark. 6d. net.

PRIZES

It is always difficult to recommend books suitable for prizes, as good books generally cost more than the Catechism or Sunday-school funds will allow, but for the elder members the Temple Classics (J. M. Dent & Co.) and Methuen's Library of Devotion will supply a want, as both series contain many suitable books at low cost.

As a rule children prefer books to pictures, but there is a small-size edition of the Fitzroy Pictures which are appreciated if framed, and in the Little Catechism the Perry Pictures (W. A. Mansell, 405 Oxford Street, London) are valuable as small occasional rewards, or in the larger size may be framed and given as prizes.

Medals may be obtained from Washbourne (Paternoster Row), or from St. Jude's Depôt, Birmingham.

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